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## DUTY OF THE CHURCH TO THE YOUNG.*

THE question referred by the Association to the Committee of Ministers is as follows :—

"*Resolved*, That the Committee of Ministers be requested to consider and report upon the following question: Our Children and Young People, their relation to the Church, and the duty of the Church towards them. Can any change be made in our methods and practices by which that relation can be more clearly recognized, and that duty more efficiently performed?"

The Church is likened to a "bride" and "wife" in the prophets, and in the Book of Revelation; she is explicitly called a "mother" by the Apostle: "The Jerusalem, which is above, is free, which is the mother of us all." Swedenborg, in explaining passages of the Word, repeatedly tells us, that "mother denotes the Church," and "that the Church is a mother." The relation of the Church to her young people is that of a mother, and her duties to them are motherly duties. The Church is a co-operative adjunct of the heavens, and conjointly with them she shares with the Lord the work of saving young and old from their evils. A true mother never neglects the youngest and weakest of her family; they always occupy a tender and loving place in her

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heart; the mature and strong are not served at the expense of the immature and the feeble. A true Church, or a true society of the Church, cannot be inattentive to the wants of her youngest children and the needs of the most immature of her flock. As a mother gains in wisdom and affection as years roll on, so that she is constantly becoming more of a mother to all her children, so must it be with the Church whose members are regenerating. The change is twofold; the mother changes, the children change. These changes necessitate the adoption of new methods in harmony with them.

These considerations, in a general way, are a reply to the interrogatory in the resolution: "Can any change be made in our methods and practices by which that relation can be more clearly recognized, and that duty more efficiently performed?" We regard this interrogatory as sounding the key-note of this resolution, for if we are thoroughly and heartily convinced that we need to improve in a given direction, we shall, in all probability, find the way. The conditions of society and of the religious world have changed wonderfully within the last generation. Active intellectual opposition to the New Church grows less and less year by year. Our children find but little organized opposition to New-Church views; they encounter for the most part indifference, or a sluggish willingness to be persuaded of the truth. To some extent, at least, "the sword can be beaten into a ploughshare, and the spear into a pruning-hook." The changed condition of the world requires more affection than formerly,—more affectional training on the part of our young people; more of the living, practical doctrine of the heart. What our young people see that the world and society expect of them, they expect of the Church. They ask to receive what they are called upon to give. They see the good in others, and want to nourish it, having abundant need to be discriminating, but no occasion to harshly condemn.

It is a well-known fact that children and the young are

very susceptible to the ministrations of love. If teachers and parents "speak the truth in their *heart*," children are eager listeners. The Divine Word recognizes and emphasizes this principle: "Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do." "Take heed to thyself and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart, but teach them, thy sons, and thy sons' sons." "And these words which I command thee this day shall be in thy heart, and thou shalt teach them diligently unto thy children."

Following out the general line of duty indicated by these words, the practical question is, What can the Church do for her young people in this new age? The Church, as a collective body, has her own specific duties to perform for the young, but while these duties supplement, they can never supplant the duties of the individual father and mother. If home training in a religious life is neglected, and especially if the examples in the home are contrary to the accepted truths of the Church, we cannot blame the collective Church if our children do not become Christians. Our last inquiry naturally divides itself at this juncture into two parts, separable the one from the other, and yet most intimately related. "What can the collective Church do for the young? What can the family do for the young?"

The collective Church has its periods of worship, its times for instruction, its seasons of recreation. In all three of these general uses due consideration must be paid to the wants of the young. The pastor, the Sunday-School superintendent, and the Sunday-School teachers are the more prominent personal elements in outward church work, and to be successful in their respective functions it is requisite that they shall be child-loving. No one can be genuinely child-loving who is not child-like. Children are not drawn to us by mere external condescension, or by patronizing them. If we do not at heart love them they will feel it,

disguise the fact as we may. Experience teaches us that true love for them comes down to us from the Lord alone. Hence internal religious work must be done in the individual before he has any love to communicate. It is truly wonderful how the love that is given to us after humiliation and struggles with evil attracts children, and how the affection of self-satisfaction repels them.

After the individual has made internal preparation for his work, he must seek for certain knowledges to contain his love, for unless it descends into ultimates it is mere sentiment. The characteristics of the children and parents, the general facts in their surroundings acquired by free converse with them, and by visiting them at their homes, and by entering into their pursuits and pleasures, adapt and make effective our love for them.

Ruskin says, in his characteristic way: "A bishop means a person who *sees*. A pastor means one who *feeds*. The most unbishoply character a man can have is, therefore, to be blind. The most unpastoral is, instead of feeding, to want to be a mouth. Take the two reverses together and you have 'blind mouths.' Nearly all the evils in the Church have arisen from bishops desiring *power* rather than *light*. They want authority, not outlook. Whereas their real office is not to rule, though it may be vigorously to exhort and rebuke; it is the king's office to rule; the bishop's office is to *oversee* the flock, to number it, sheep by sheep; to be ready always to give full account of it. Now, it is clear he cannot give account of the souls, if he has not so much as numbered the bodies of his flock. The first thing, therefore, that a bishop has to do, is at least to put himself in a position, in which, at any moment, he can obtain the history from childhood of every living soul in his diocese, and of its present state."

We are quite sure that pastors, superintendents, and teachers have not sought for the young life and ministered to it as they might. Social life is an ultimate for the life of mutual love. If pastor and instructor could meet their

classes on the week-day, and unite with them in the pursuit of natural knowledge and suitable recreations, it would strengthen the hold that the Church has on its younger members. Said a leading clergyman of the Episcopal Church, not long ago, "I have a good deal of sympathy for those young people who do not want to have religion talked at them continually." Let us beware that our religious education is not confined to mere talk. Religious talk, unaccompanied by practical leading and a genuine sympathetic interest in the life of the young, repels and disgusts oftener than it does good.

We can do a great deal by providing suitable recreations for the young, under the sphere and guidance of the Church. We shall make a mistake, however, if we lean too heavily on the prop of amusements for support. The best of our young people crave something more from the Church than merely to be amused. In our larger societies, where the social sphere is naturally strongest, there is quite a tendency to go to an extreme in this direction, while our smaller societies, from lack of numbers, are often so much discouraged that they cannot do as much in the way of amusements as larger societies. Those families who spend the greatest amount of time in amusing their children do not produce the strongest and most capable men and women. If a family acted on the principle that amusement of children was the only thing to be done, imbecility and mediocrity would undoubtedly be the result of its labors. The proportionate amount of time and energy that judicious heads of families devote to recreation in behalf of their children, would seem to be the best guide in determining how far we shall go in this direction as societies of the Church.

The cultivation of devotional feeling in the young is a very important way of enlisting their affections in the Church. While we would carefully avoid all ritualistic extremes, we think our liturgic forms could be enriched with decided benefit. Our forms in morning worship and in Sunday-School are often rigidly simple, and somewhat cold.

If the letter of the Word were used more in our religious services, we think this devotional feeling would be stimulated and satisfied. If we are content that our worship shall minister mainly to the intellectual faculties, our young people will go where there is less thinking and more feeling.

We believe in doctrinal instruction in the distinctive principles of the New Church as a very important means of keeping our young people within the fold. If no personal superiority is claimed over other people, if dogmatism is eschewed, if the doctrines are taught purely for the purpose of making clear thinkers and good livers of the truths of the Word, such doctrinal instruction cannot fail to be efficacious. Even before children can fully understand the meaning of what is taught them, the memory of the facts learned is useful, serving as vessels to hold the more advanced knowledge of mature life, and proving very potent aids in temptation. The Psalmist says: "I will open my mouth in a parable; I will utter dark sayings of old, which we have heard and known, and our fathers have told us; we will not hide them from our children." These are remarkable words. They show that "parables" and "dark sayings of old" are useful to children. Portions of the Word, and we have a right to infer that portions of the writings of the Church, which children cannot fully understand at the time they are taught them, find lodgment within, and contain something of the affection and life of the Word and of the Church.

Where there is some appreciation of the principles taught, the use to the individual is more manifest. We know from history (Smith's Christian Antiquities) "that the children of the early Christian Church learnt by heart texts from Scripture, and the Lord's Prayer, and the Creed, for daily use; and that they were taught to pray at midnight, at sunrise, and at every meal. First they were taught from the Psalms, Proverbs, and Ecclesiastes, then the Gospels and Acts, then the Pentateuch." Swedenborg says that the "Lord in his childhood, whilst he imbibed knowledges [scientifica], at first knew no otherwise than that these knowledges were for the

intellectual man, or that he might know truths by means of them; but it was afterwards discovered that they were for a further end, namely, for his attainment to things celestial; and the reason of this was that celestial things might not be violated, but might be saved. *In the course of man's instruction in childhood such an order prevails.*" (A. C., n. 1495.) We must be content, in the first instance, to teach children *facts*,—the facts of the Word, the facts of doctrine. The processes of regeneration will help turn these facts into intelligence, and finally into wisdom. If the early mind of youth is made familiar with the distinctive doctrines of the New Church, which are taught in a loving and humble spirit, especially if it is called upon to give expression to its child-like apprehension of these truths, in simple forms, these principles are ultimated, and it becomes very hard for any irrational system of theology to break through them and set up its false claim in after life.

Giving young people work to do for the Church, which is suitable to their age, and in which they are interested, is one of the best means of developing their love for the Church. "Every Church in its beginning is intellectual," Swedenborg says; and the New Church is no exception to the rule. The collective Church at first being intellectual, it was natural that those who were the most intellectual should have the most prominent place, while the young, who were less instructed, and more emotional, should remain in the background. We think our societies have erred, unintentionally, in this direction. The young talent has not been utilized as it might have been, and as it can be in the future. We know of one society of the Church where young people act as ushers in the morning worship, where they have full control of the amusements of the society, looking to the Church Committee as an advisory board; where one of their number serves as clerk of the society, another as librarian. The pastor's class of young people have recently proposed undertaking a charitable work in the community. These things seem to come fully within the scope of young people's abilities.

There are, undoubtedly, many other uses of a similar kind which would be fully as efficiently performed by young people as by older members. Swedenborg, in the T. C. R., n. 426, says of benefactions, "that they are advantageous in many ways, especially giving to the poor and to beggars; for thereby boys and girls, servants and maids, and, in general, all simple-minded persons, are initiated into charity, for they are its external, whereby such are trained to the duties of charity; for they are the rudiments of it, and are then like unripe fruits. But with those who are afterwards perfected by just cognitions respecting charity and faith, they become like ripe fruit." Collecting suitable periodicals and flowers to send to hospitals, with lint for surgical use, visiting the sick and distributing tracts, would be uses that would fully harmonize with what Swedenborg tells us it is good for young people to do, serving to "train them to the duties of charity."

What can the family do for our young people? The Church can only give general religious instruction, and have only a general oversight over her young people. However faithfully pastor and teachers labor, unless they are seconded at home, unless the family particularize the general instruction of Church and Sunday-School, and carefully scrutinize the conduct, their work is fruitless. The training in the family is the pivotal point around which all other training revolves. Neglect and bad example and bad instruction at the centre vitiate the good of the circumference. The family must *co-operate* with the Church. It co-operates first by paying due heed to external obligations. Many times the whims of children are indulged in the matter of attendance upon Church service. Trifling physical ailments, the state of the weather, and other reasons in themselves inconsequential, are frequently regarded as conclusive of the question whether children shall go to Church or not, when, it is safe to say, the same cause would be scarcely thought of for a moment if it were a day-school or a dancing party that was under consideration. Reasons and obstacles that are not

sufficient to prevent the meeting of natural obligations ought not to prevent our punctual observance of religious requirements. If parents, through carelessness or easy good-nature, are indifferent to these external Church duties, they convey the impression to their children of a lack of reverence and respect for the Church itself, which no amount of excellent precept can eradicate. Children whose religious instruction is so often interrupted, for such insufficient reasons, frequently drift away from the Church, and the fault is due to their early training more than to any inherent aversion to religious teachings.

It is impossible to secure a proper observance of external Church requirements, unless obedience is enforced at home. Compulsory obedience must be enforced at times with nearly every child, if the substratum of a man or woman would be laid. The immature, the Ishmaelish rational ought not to be charged too early with the decision of vital principles without the intervention of parental direction. To put too much responsibility upon children stops or hinders their growth; children who, through an unwise sentimentality, have been suffered to decide things which they ought to have had the assistance of parents in deciding, grow up into unmanly men and unwomanly women. They are of stunted growth; they have not learned the necessity of obedience, and they cannot lead. The Lord loves us infinitely, but it is no less a requirement of His Word that we shall obey Him. If we are averse to obey the operations of his Providence, they conspire to make us obey.

We would not advocate any harsh or severe measures in the training of the young. This extreme, in that it does not place enough of responsibility upon the shoulders of youth, weakens them, from the very fact that they do not have free exercise of the rationality they possess. A middle ground is the only safe one. In this world we must have the letter of the Word, and pay heed to it. The Word teaches us to "honor father and mother," and that "it is good for a man that he bear the yoke in his youth." "As

a man chasteneth his son, so the Lord thy God chasteneth thee." Our Lord himself "was subject unto Joseph and Mary." And the wisdom of Solomon declares: "Train up a child in the way that he shall go, and when he is old he will not depart from it." One of the qualifications of bishops in the apostolic Church, as given by Paul in I. TIMOTHY, Chap. III., is that he "shall rule well his own house, having his children in subjection in all gravity; for if a man know not how to rule his own house, how shall he take care of the Church of God?"

It is quite possible that neglect of the letter of the Word has been the cause why, in the New Church, we have not, in some instances, enforced obedience from children as we ought. Something of spiritual pride easily enters here, beguiling us into the notion that we who have the spiritual sense of the Word do not have to pay heed to the old-fashioned maxims of obedience taught by our ancestors. But all love is just as bad an extreme as all wisdom,—the easy laxity of unwise affection is as demoralizing as the stern requirements of arbitrary truth. Good and truth must be mingled together in equal quantities, before the elixir of life is found. If parents would have their children honor their Heavenly Father and spiritual mother, they must teach them first to honor and obey the natural father and mother. If parents want to introduce their children at mature age to a rational desire to keep the commandments, they must see that their rational is formed by keeping them in youth. "If any man will do his will he shall know of the doctrine."

One of our New-Church ministers has truly said: "Obedience is the crowning grace of childhood." There can be no true obedience without the teaching of self-denial. Our young people, although many of them are brought up in the Church, cannot be expected to glide swiftly and without any painful experiences into the interior life of the religious society. Something more than mere intellectual acquiescence in New-Church doctrines is required. To think the truth is not sufficient; they must also experience a change of heart;

they, in common with every Christian, must learn to die daily unto themselves, that they may learn to live unto the Lord. Said an experienced New-Church instructor, not long since: "I fear that our children are not taught enough of the necessity of a new birth, that they have not learned how to deny themselves in practical things. The consequence is that when natural pleasure presents itself on the one hand, and duty on the other, they are too frequently and very easily overcome and go to the side of inclination." Theoretical instruction will not remedy this weakness of character. Strong, clear teaching of the difference between right and wrong, and an earnest, yet wise and affectionate enforcement of principle, can alone effect the desired end.

Family worship, punctually and devoutly observed regularly every day, repeating the prayer, and asking the blessing at meals, are acts of piety which can be filled full of genuine religious life, and made very effective upon the tender, susceptible states of youth. The father and mother who would keep their children in the Church cannot put them at arms'-length, or leave their training to nurses or servants. They must keep near the natural life of their children, counting no self-denial too great which is for their good. If we make no effort to enlist the affection of the natural mind, which is the most exterior, how can we expect to retain our influence over the interior states of the soul?

Distinctive instruction in the doctrines of the New Church needs to be given in the family to children who are quite young. If the household relies upon what is learnt at Church and Sunday-School, the doctrines will not secure an early and vital hold of the young. Let the principles of the New Church be talked about in the family freely and practically, so that children may acquire, unconsciously it may be, the habit of determining right and wrong in the light of New-Church teachings. In this way the ordinary habits of thought, the every-day course of feeling, and the religious, reflective, and emotional faculties, will insensibly take upon themselves the forms of life of the New Church. When a child

is accustomed to establishing its standard of duty in this way, and finds, in practical ways, how the Church ministers to its rationality, its wisdom and usefulness, it will find, in mature age, that it cannot possibly dispense with these helps.

The habit that some parents have of openly and harshly criticising, in the presence of their children, the manner or imperfections of the pastor, superintendent, or Sunday-School teacher, the arrangement and rendering of the music, or the general management of the affairs of the Church, operates very seriously upon immature minds, who have not learned to give due weight to the many blessings they enjoy. If this fault-finding spirit on the part of parents is accompanied by ridicule, it is especially injurious to a cultivation and growth of the love of the Church in the younger members of the family, and breeds in them a kind of contempt of the Church which it is difficult to overcome in later years. We do not advise parents to blindly acquiesce in every measure, or indiscriminately admire every thing and person connected with their church; this state, from its unreasonableness, awakens distrust and doubt in the minds of the young. We would simply advocate the cultivation of friendly and cordial relations on the part of parents and guardians with the leaders and officers and general management of the Church. The same discretion that would be manifested in well-regulated families in speaking of the deficiencies of the day-school and its teachers in the presence of children, should be shown in discussing matters pertaining to the religious society. Experience teaches that those children whose parents have maintained friendly relations with the Church have usually united with the societies of their elders; while many of those whose parents were disaffected, or chronic fault-finders, have wandered away.

In our desire to save our children from bigotry and sectarianism, and to keep them broad and liberal, let us avoid foolish sentimentality, and give heed to the teaching of the Word: "Ye shall know the *truth*, and the truth shall make you free." Conviction of principle stands behind all liber-

ality worthy the name. The more distinctively New-Church we and our children become, the greater freedom we have, and the greater freedom we extend to others not New Church. The greater our sincerity, the more sincerity we attribute to others; the greater the respect for our own convictions, the more we respect the convictions of others.

The training of children to industrious habits of usefulness is one of the most important means of introducing them to a love of the Church and to a life in accordance with its teachings. There is no heaven without work, and no Church without work, "for a religious life is a life of uses." If our children grow up indolent, if they spend their youth in acquiring mere accomplishments, they have not the ultimate vessels for the reception of spiritual life. The Word teaches us that "it is good for a man to bear the yoke in his youth." And the writings of the New Church are replete with the advocacy and with the teaching of the necessity of practical usefulness. Swedenborg says that "man is not of sound mind unless *use* be in his affection or occupation." (§ xv., D. L. W., Apoc. Ex.) Again, "Use and earnest application in use hold the mind together, and prevent its dissipating itself and wandering about, and drinking in all the cupidities, which, with their allurements, flow in through the senses from the body, and from the world, and from which the truths of religion and the truths of morality, with their goods, are scattered to every wind. But the earnest application of the mind in use holds and binds these together, and disposes the mind into a form receptive of wisdom from these truths, and then it banishes to the sides the illusions and mockeries of falsities and vanities."—T. C. R., 744.

The tendency of society now is to exalt culture and the so-called fine arts above the training in practical duties. An understanding of music and drawing, good taste in selecting dress, the ability to converse well, a knowledge of foreign languages, are accomplishments not to be deprecated. But we can easily spend too much time upon them. If we give

them too prominent a place, permitting them to crowd out the knowledge and practice of the homely virtues and of every-day duties, the Church is removed far from the understanding and affections. No one can despise work, however much he admires the beautiful, and at the same time love religion. The butterfly, which lives in the summer, cannot well endure the cold and barrenness of winter. The busy bee draws from the accumulations of its industry, and passes safely through the inclement season. Youth, who can only play, entertain, or talk, are spiritual butterflies, who die, or are discouraged by temptation; while the lover of work comes out from the discipline purified and strengthened.

All of these requirements and teachings of home are very potent when children see the sincerity of father and mother, and perceive that they are trying to do the good they want them to do. Without sincerity all expedients are of no avail. A good life draws and holds the young, when words fail, when external observances fail, when all else fails. A good life is the best missionary to the outside world, and the most potent agency in the Church and family for affecting the young.

The collective Church and the family can accomplish little for the young without responsiveness and co-operation. When the society and the family scrutinize their methods of working, and seek for more wisdom and greater affection in dealing with their young members, let the youth respond by earnestly inquiring what new work they can do for the Church, being ready to enter into it with a holier zeal and with more intelligent aim. If old and young, the conservative and the progressive, the well-satisfied and the complainer, will take home to their hearts as a personal and vital matter the question submitted to your committee, we are in a fair way to solve it to the advantage of all, to the universal prosperity of the Lord's New Church, and to the general advancement of Christianity throughout the world.

## HOW TO READ AND STUDY SWEDENBORG, AND HOW NOT TO DO IT.

"In each and every thing that exists, not only in the spiritual world, but also in the natural, what is common (or general) precedes, and into it afterwards are successively inserted things less general, and finally particulars. Without such insertion or infitting, nothing at all inheres; for whatever is not in some general principle, and dependent on some general principle, is dissipated." (A. C., n. 5208.) "General ideas must precede; for unless these exist, things singular (or specific) have no abode wherein to enter. In an abode where there is mere shade, they do not appear, and in an abode where there are falsities, they are either rejected, or suffocated, or perverted; and where there are evils, they are ridiculed." (A. C., n. 4269.) "It is to be known that all facts, and also truths, whatever they are, in order to be anything, must be referred to a general principle, and placed and held together in and under a general principle. Unless they be so, they are immediately dissipated. Yea, in order that facts and truths may be anything, there must be induced upon them a form, in which they regard each other; which cannot take place, unless they are consociated under a general principle. Wherefore it is the general principle which holds them together in form, and causes that each thing therein has its own quality." (A. C., n. 6115.) "The reason why it is according to Divine order that what is general should precede is, that particulars may be insinuated into the general, and justly arranged, and be made homogeneous, and conjoined in affinity."—A. E., n. 904.

The foregoing statements of Swedenborg teach a most important doctrine. It is the law of the mind's growth, of all true progress and development, and even of regeneration itself. All orderly thinking must advance from what is general to what is particular, and the general truth on any subject must bind the particular truths together in their due relations and proportions, like the various members of the human body. Otherwise the view which we take of that subject will be partial, distorted, one-sided, meaning-

less, false. We may know certain fragmentary facts in relation to it; but, incomplete and disconnected as they are, we should often be better off without them. In this sense, if in no other, the familiar lines of Pope are severely true:

> "A little learning is a dangerous thing;
> Drink deep, or taste not the Pierian spring."

The principle which we are considering is as applicable to natural as to spiritual sight. We approach some large object, as, for instance, a grand cathedral. At first we see only its noble outline and majestic proportions. We can, perhaps, say, respecting it, that its architecture is Gothic, and that it is surmounted by a certain number of turrets and spires. But further than this our knowledge does not go. We have a correct general impression, but the almost innumerable particulars are as yet hidden from us. As we draw nearer, they are one by one revealed. We see the doors and windows, the arches and statues, the carvings and mouldings, in all their minutiæ of detail, and we justly feel that, better than at first, we know the building, and appreciate its beauty. Still its most sacred and significant part remains unexplored. The edifice has not yet been entered. We are totally ignorant of its interior structure and contents. So, passing through the lofty portal, we come upon a new scene of grandeur and magnificence, and are lost in admiration as we traverse the long spaces that lie before us ere we reach the altar. Thus one particular after another is added to our fund of information; yet all are included in, and related to, the grand general truth with which we set out, that we are viewing a cathedral, built for the worship and service of the Lord.

Suppose, now, that we had no such general idea. Suppose that our lives were spent in the crypt of the great building, or, as is sometimes actually the case with whole families, on its roof, and that, moreover, we had never seen it, except so far as was possible from one of those positions. Accurate as our description might be of the parts which came within

our field of observation, it would be lamentably defective as an account of the whole structure. Our knowledge of a few of its details would quite as probably hinder as help the formation of a correct general conception. If we mistake a part for the whole, this of itself is a radical falsity, and the source of countless errors.

To take another example: suppose that it were possible for an arm, or leg, or other member of the human body to be brought to the notice of an intelligent being who had never seen a man. How imperfect, yea, how false, is the idea which he would form of it, in his ignorance of the wonderful organism to which it belongs! The story which he might, in all sincerity, tell as the result of his discovery, would be about as truthful and trustworthy as the description which a fly might give of an elephant, after once alighting on his trunk. In the absence of all knowledge of the general truth whereof he has one or two particulars, his specific information may easily be made to appear even ridiculous.

It is not difficult to see, in the light of these illustrations, that particular truths which are not inserted in some general truth are without coherence, and, as was stated in the opening passages, "have no abode wherein to enter," and are "dissipated." One who apprehends this great doctrine in all its length and breadth is prepared to follow Swedenborg, where he further says, that the most general thing which is the gateway of universal knowledge, is the Lord himself.—A. C., n. 6115.

But I must hasten to the special point which I had in view in stating the foregoing principles; and that is, the proper way of regarding and studying Swedenborg's own writings. On account of the largeness of the subjects whereof he treats, and his comprehensive mode of treating them, there never was an author to whom it was so necessary to apply the rule of advancing through generals to particulars. I here venture the assertion that most, if not all, misunderstandings of his teachings which have ever arisen,

were due to a neglect of this rule. Whether it be his professed believers, or his critics, who fail to observe it, the result is equally unsatisfactory.

Of the former class I will here speak but briefly, though many pages might be profitably given to the subject. The way of approach to Swedenborg is not through a dictionary of correspondences. Not unfrequent must be the occasions in the experience of all intelligent New Churchmen, when, wandering off into some of the innumerable particulars in which the Heavenly Doctrines abound, they have been lost in a kind of maze, which, instead of filling them with peace and happiness, left only a painful and hungry feeling in their minds. The reason was, because the particulars which they attempted to investigate, though beautiful in themselves, were not subordinated to the general principle, within which they are properly comprehended. So, what should have been the orderly and useful pursuit of truth, became mere idle and empty speculation.

Leaving, however, this branch of our subject, let us turn to those outside our own body who have undertaken to sit in judgment on the doctrines. It may be truly said of them that, without exception, they have violated the great law of human thought which commands us to proceed from generals to particulars, and not in the opposite direction. Proceeding in this way, they have found it extremely easy to present Swedenborg in such a light, quoting even his very language, as to make his teachings appear irrational, immoral, or absurd. They recount some of the lesser details of the Last Judgment, and do not mention the fundamental principles on which all judgment rests. They inform their readers of some trifling peculiarity of the inhabitants of Jupiter or the moon, and say nothing about the Divine law whereby, throughout the creation, infinite variety is made to subserve the ends of universal harmony. They pick out some individual statement with regard to the angels in some province of the Greatest Man, and are silent respecting that wondrous doctrine of the image and likeness of God repeat-

ing itself in various forms, from the least to the greatest units of humanity. Or, like Joseph Cook, they quote what Swedenborg says respecting certain evils in the sexual relation, which are relatively permissible, and make no allusion to the general doctrine of Conjugial Love, which, if it were to rule mankind, would convert the world into a paradise. Thus, perhaps without intending it, they pervert the thing which they attempt to explain, and deal out, in the expressive language of a distinguished author, "retail truth and wholesale falsehood."

This mode of treatment is not confined to that class of critics which is considered hostile to the New Church. It is adopted by nearly every writer who is not an avowed New Churchman. Failing to grapple with their subject as a whole, they serve out Swedenborg piecemeal, here a fragment, and there a fragment, without coherence or connection. The general principles are ignored, the particulars are magnified. A favorite method is to begin by relegating Swedenborg to some special class of writers, as if he were only one among many of the same kind, instead of occupying a position by himself. In this sense he is called a seer or a mystic. To those who understand him aright, it is but a sorry compliment that he is sometimes termed the greatest of the seers, or the greatest of the mystics. Too manifestly this off-hand style of classification is but a smaller man's way of bringing a greater man down to his own level. There is no method of treating a large subject, which is more agreeable to one's self-complacency.

Having disposed of Swedenborg by calling him a seer, the critics delve into his writings for the strangest things he saw. Or if they style him a mystic, they search for that which is most mystical. Of necessity, after such a start, based on the assumption that he is a partial or one-sided sort of man, they can do no otherwise than disregard his general principles, and select such particular points in his writings as will make the assumption seem most reasonable.

The last offender in this respect is the Rev. Dr. James

Freeman Clarke, whose recently-published work, entitled "Events and Epochs in Religious History," contains one chapter on "the mystics in all religions," of which about eight out of twenty-three pages are devoted to Swedenborg. It is difficult to imagine a falser presentation of a subject treated without apparent unfriendliness, and with the statement of so little that is positively untrue. The cause is to be found in the author's gross violation of the rule to which our attention has been directed. He himself prudently forestalls this objection, by saying at the outset that he will attempt no systematic examination (as if, forsooth, any other were worth the making), and then goes on to justify his classification of Swedenborg as a mystic, on the ground of his claim to the opening of his spiritual sight. Having thus prepared the way for a fragmentary episode, he proceeds to give it with a vengeance. He tells his readers that the celestial language partakes largely of the vowels *U* and *O*, that the spiritual language is distinguished by the free use of the vowels *A* and *I;* that Swedenborg was so much at home in the spiritual world, that he often gave good advice to the angels; that little girls who die and go to heaven are "put into very much such a boarding-school as we have here"; that the said little girls embroider nosegays on white linen, which they do not sell, but give away; that there is a good deal of church-going and preaching in heaven; that the door of a church is behind the pulpit, on the left hand; that "it is not lawful in heaven to stand behind another and look at the back of his head"; that "curious souls go sight-seeing"; that "Swedenborg seems to have had as great a taste for the society of distinguished people as the modern mediums," etc. etc. Not a word is said about the three essential doctrines, of the Lord, the Scriptures, and Life. No one who took Dr. Clarke as a guide would imagine that Swedenborg ever taught, unless it were incidentally, any great religious principles whatever. It is condescendingly admitted that he is honest; that his deliverances "are of a noble order of thought," and that "their influence is to

uplift the soul"; — but these concessions are subordinated to the general conclusion that he is an insoluble problem, and, on the whole, very tedious. If ever a man was judged by his most superficial and least important characteristics, Swedenborg is so judged in this case. If ever retail truths were made to tell wholesale falsehood, they are so here. The learned doctor brings together a mass of *disjecta membra* which is unworthy of him. He draws pictures like that of a hand without an arm, or of a beard without a face. It is going to the extreme verge of charity to say that he does not sometimes seek to raise a laugh at Swedenborg's expense by his distorted portraiture.

Yet, as I have said, his errors are common to all, or nearly all, those who do not see Swedenborg as one standing sole and unique among men, the herald of a new dispensation. Whoever undertakes to classify this man with others, must needs fall short of any just conception of him. But those who are able to view his teachings as a whole, by bringing the general and particular truths into their orderly relation to each other, will find themselves entering a new world of thought, which is, indeed, a complete system, altogether symmetrical and beautiful, more wonderful than any lands which Columbus discovered, or the telescope of Herschel traced to their hiding-places in the firmament.

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## PINES.

Of all the Coniferæ, and, indeed, of all trees that grow, Pines most abound in resin. It is not of so fragrant a kind as some of the Eastern, aromatic resins, yet it is pleasant in odor, and healing, and, in the forms of tar and pitch, is extensively used to protect from the weather ships and cordage, and houses. Indeed the idea of protection is associated with the pine in every shape. Pine woods are the best of natural shields against cold winds. Their leaves, falling in autumn, make an even winter blanket over the plants beneath, and over their own roots. Their wood is the best

of all wood for boards and clapboards, and shingles for the outsides of houses; and it is the most easily worked, and extensively used for doors, casings, inside finish, generally, and for drawers, cupboards, and tables. The pitch pine of the South makes enduring floors, and its resinous sap, as has been said, is protection itself against rain and water.

It should not be overlooked that the seeds of some pines, as the stone-pine of Europe, and the sugar-pine of the Pacific slope, are edible, and are an important article of food to the native inhabitants of their respective countries.

Pines, and also spruces and firs, send off their principal branches at regular intervals, separated by a year's growth of the leading shoot, and, therefore, have a tendency to stratification. Old pines generally lose their lower branches, and expand the upper branches in a broad head, which is especially marked in the stone-pine, giving it the name of the "parasol-tree." An old white pine, by losing branches at intervals, frequently shows two or three widely-separated, ragged floors of verdure. The pines naturally inhabit temperate or cool climates, and will thrive in sandy soil too poor to support other large trees.

The resinous quality of the pine shows that it represents a knowledge which appeals to the affections; the abundance of its inflammable sap indicates the fiery thought with which that knowledge is cherished; and the uses to which it is put, show that the loved principles relate to the protection of men in the secure enjoyment of their homes, their possessions, their habits, and opinions; all these they protect from the cold of indifference, and the rain or flood of intrusive or violent instruction.

The pines, therefore, represent the principles of personal independence and the right of seclusion, in regard to natural, mental, and spiritual possessions. They are principles which, among northern nations at least, are of all principles most vehemently defended. They are the principles which brought our forefathers across the ocean, to enjoy the freedom of the New England forests; and which they expressed,

more exactly than they intended, by stamping the figure of a pine-tree upon their first-coined shillings. Probably a like association, with only a dim perception of its meaning, made a pine-tree the banner of the Scottish clan. The Greeks worshipped Poseidon, called by the Romans "Neptune," as the "ruler of the sea, and as the first to train and employ horses." (MURRAY, p. 62.) His temple stood in a pine-grove, upon the Isthmus of Corinth, and the prize of the Isthmian games, celebrated in his honor, was a wreath of pine; apparently as a sign of independence of thought.

There is an undeniable sense of gloom in pine woods, which characterizes also an excess of personal independence; and, on the other hand, there is a restfulness in their solitude, which represents the enjoyment of needful seclusion.

As the resin of the sap, so inflammable and hot, represents the zeal which enters into the idea of independence, the sugar which often accompanies it represents the natural sweetness of the same. The edible seeds of some species represent the *duty* of attaining and securing some kinds of independence. But as this is a serious duty only in relation to matters of conscience and religion, a few of the nobler pines only have seeds which are of any importance as food. The habit of the pines of dropping their lower branches as they grow older, and, except in a few poorer species, never sending up new shoots from the stump, represents the usual decrease of care for matters of external independence, as we mature, and the transfer of the sensitiveness to matters of conscience and of interior life.

That the wood of the tree with such a representation should be easily wrought into boxes, doors, clapboards, shingles, and many forms of protection and seclusion, seems perfectly natural.

The name "pine," as it occurs in our English Bible, is probably a mistranslation, and the pine does not seem to be really mentioned in the Word unless it is included in the most general sense of the Cedar; which is not unlikely, as it is a conspicuous evergreen upon Mount Lebanon, and is nearly akin to the Cedar both spiritually and naturally.

## RELATIONS OF NEW CHURCHMEN TO OTHER MEN.

Man is created a social being. Born into the world in the midst of society, he necessarily forms a part of the community in which he lives. His usefulness and his happiness depend upon the manner in which he conducts himself towards those around him. If he is in true love towards the neighbor, he will labor for the general good of society, rather than for his own selfish ends. If, in the various relations he sustains to all around him, he has the good of others constantly in view, and is acting from this motive, looking humbly to the Lord for help in so doing, he is living a life of true charity; for charity does not consist in occasional and indiscriminate almsgiving, or in exceptional acts of kindness, but in diligently and faithfully discharging such daily duties, and in performing such uses, as will tend to improve the spiritual and temporal condition of those in the world around; or, to quote Swedenborg's definition, as given in the "True Christian Religion" (n. 422): "Charity itself is to act justly and faithfully in the office, business, and work in which one is, and with whomsoever he has any intercourse."

The importance of mingling with the world, and of performing secular uses in it, as a means of benefiting society, as well as of improving one's own spiritual condition, has not been acknowledged by the Christian Church at all times. On the contrary, in years past the idea has prevailed, at least to some extent, that employment in worldly pursuits, no matter how elevated, tended to lead *from* Godliness, and that all labor is a curse, a task imposed upon man on account of his having fallen from his first estate of obedience and innocence.

On this subject Swedenborg says, in H. & H., n 360: "I have spoken with some after death, who, while they lived in the world, renounced the world, and gave themselves up to

a life almost solitary, that by an abstraction of the thoughts from worldly things they might be at leisure for pious meditation, believing that they should thus enter the way of heaven. But those in the other life are of a sad temperament; they despise others who are not like themselves; they are indignant at their not attaining happiness superior to others, believing they have deserved it; they do not care for others, and turn away from offices of charity, by which is conjunction with heaven."

The conviction is now quite general in the religious world, that the best way of improving one's own spiritual state is to engage in such useful secular employments as will benefit the condition of those around us.

The doctrines of the New Church teach us that *use* should be the great end of life, and that for every one who is born into this world there is allotted some special place in the field of usefulness, some appointed way in which his individual life is intended to minister to the good of the community. In the present disorderly state of our lives, we are not at all sure of finding the place for which we are peculiarly fitted; but if, in a humble, trustful spirit, we work diligently, according to our best understanding, in performing such uses as appear to be most directly in our line of duty, we may rest assured that our labor will not be in vain. If the will is right, the understanding will not be apt to lead us very far astray. Our chief concern should be to be so employed as to render some useful service to our fellow-men.

When we take these thoughts home and reflect on the influence of every individual upon the community in which he moves, in adding to, or taking from, the good of the whole, how great becomes the responsibility of each individual life, considered in its relations to the world around him. Every word and every deed tends to elevate or to lower the spiritual condition of all within the limits of our acquaintance, and indirectly those beyond these limits; just as a pebble thrown into the still water moves more than the particles with which it comes in immediate con-

tact, for its wide-spreading influence can be traced far out upon the surface by the gradually expanding circle of the ripple.

That it is the duty of each individual to labor for the good of all in the community, is a doctrine fully taught in the writings of the New Church. The practical application of this doctrine, when considered as to its particulars, is the only question about which there can be any difference of view among New Churchmen. I wish to venture a few suggestions on the question, "How shall we apply the doctrine of uses, as taught in the New Church, to our daily lives, considering especially our relations to the world around us?"

Three score years ago, when these writings first began to shed light in this section, the books containing these glad tidings having been rescued by a few seekers for truth from the darkness and dust of the attic of a public educational institution only a few miles from Boston, where they had lain undisturbed for years, apparently consigned to oblivion, those who obtained these volumes, and who found in them living waters of truth, were regarded by their unsympathizing friends as deprived of all rationality on religious subjects, as objects either of pity or of ridicule. Still, so earnest and so zealous were these early converts, so clearly did they find here the full solution of the many puzzling doctrinal questions of the day, that they could not refrain from calling the attention of those about them to the writings which had afforded them so much comfort and relief, their thought being that they needed only to be read to be believed. But they soon found that those only who were thirsting for these living waters could be made to drink at this fountain; all others either refused to taste, or if induced to try, found the contents insipid. In fact, such were the feelings of the religious world for years after the introduction of these doctrines towards those who embraced them, that they were by many regarded as misguided fanatics, almost deprived of reason. The natural and inevitable result of

this public opinion was to lead New-Churchmen to be bound firmly together among themselves, and to have but little intercourse with the religious world around them, and to mingle as little with the general public as their situation and employments would allow.

But a gradual change has been going on in the community during the last half century, and, let us say it in a humble, thankful spirit, the feeling towards the doctrines of the New Church, and towards those who profess them, and are striving to live according to their teachings, is now very different in the minds of the public. The evidences of this change are so many and so manifest that we will not dwell upon them. We gladly accept the fact, trusting that as the doctrines of our faith are becoming better known to the world, the lives of those who openly avow them will be such as to tend to draw towards our Church those in the community who are anxiously seeking for more and clearer religious light than they now enjoy.

But the practical question which we wish to consider now is, How shall the New Churchman conduct himself towards other Christians, and what shall be the nature of his intercourse with the world at large?

First, as regards the religious world. We think all present will agree with us that it is best never to attempt to disturb the religious convictions of a brother in any branch of the Christian Church, who is firmly fixed in his views, and is trying to lead a good life from spiritual motives in accord with his faith. But when the anchor he has relied upon is failing him, and he is looking anxiously for another, or is in danger of drifting away from all faith towards the dangerous shoals of scepticism, or of being shipwrecked on the barren rocks of infidelity, then the truths of the New Church, which will furnish him with spiritual rest and security, should be placed before him.

Opportunities are afforded us frequently in our every-day life, of furnishing aid and comfort to minds disturbed and anxious about religious matters. It is our duty to improve

these occasions when they are plainly presented, and we should meet our inquiring friends at least half way.

In some instances, persons who have been inclined to look with favor towards the New Church have been kept away from it, because its members seemed to be so entirely absorbed in their love for it as to practically ignore all other ecclesiastical bodies, to be bigoted in their views, and uncharitable towards other Christian organizations, seemingly forgetting that our Lord is leading upward all who are diligently seeking to lead a good life according to the best of their knowledge and ability.

While, on the one hand, we should studiously avoid all sectarian exclusiveness, we should be equally cautious not to err by carefully concealing our religious views from our friends, from fear of giving offence. While we would not undervalue in the least the importance of the pulpit, and of private conversation, as a means of making these doctrines known, still we think the most practical way of presenting these truths to the inquiring public is through the press. This was the original means employed, and must continue to be the principal agent.

A large proportion of those who have embraced these doctrines have become interested not on account of arguments to which they have listened, but through some apparently accidental circumstance. Perchance they picked up a book, either one of Swedenborg's works, or some one of the collateral writings which they read merely from curiosity, but in such a state of mental freedom as to form an unbiased opinion; or, if they were prejudiced at the time of reading, they were led by what they found written to give up their opposition, and desire to learn more. Doubtless many present can call to mind instances where the disposition either to expose the fallacies of these teachings, or to more effectually ridicule them, has led persons to study our doctrines, who, after reading them attentively, have become, with equal surprise to themselves and their friends, hearty believers in their truthfulness, and active and useful mem-

bers of our body. We have been told that our late learned brother of Cambridge was inclined to ridicule these doctrines when some of his college mates became deeply interested in them; but on examining them more carefully after leaving college, his logical mind found in them a rational and lucid explanation of the many difficult questions which were puzzling the religious and the scientific world. How diligently he labored afterwards with his able pen, even to the very time he was called to go up higher, to elucidate and explain these doctrines for the benefit of others, is well known to us all.

Common courtesy may force one to listen to statements and arguments proffered orally by a friend, even if they fail to impress the mind at all favorably; but no one will take pains to read attentively unless prompted by some motive, if no higher than curiosity. We should therefore feel it a duty to place before the public all the printed material practicable, for we know not when and where the seed thus sown may take root. It is pleasant to note, in this connection, the great pains taken by our printing and publishing societies to furnish Swedenborg's works and the collateral writings at the lowest possible cost. The late Mr. Iungerich's generous donation to the clergy has proved a very practical way of calling the attention of many preachers to the light of the New Age. In fact a large percentage of both the clergy and the laity of the present day are willing to examine the merits of any publications which claim to give a clearer understanding of spiritual things, and of man's relations to his Maker and to his fellow-man, than are afforded elsewhere. But let us keep constantly in mind, in considering the relations of the New Churchman to the world, that we must be in the continual endeavor to make our daily lives a fitting exponent of the doctrines we profess. If we fail in this, our printed pages, however widely diffused and extensively read, will avail but little in establishing the real worth of these new truths, in the minds of those readers who have gained some knowledge of them from our books.

Let us now allude to some of the opportunities which will naturally present themselves in our every-day walks, for imparting welcome news to willing hearts.

How often, when sickness or death in a family has turned the thoughts of the afflicted to the other life, and doubts and fears as to the future have arisen, has the perusal of the work on Heaven and Hell, loaned by some thoughtful friend, lifted the veil and lightened the burden. How often, when a little one has been taken home to the Heavenly Father, has the broken-hearted mother found consolation in reading that excellent volume written by Dr. Holcombe, "Our Children in Heaven," placed in her hand by some sympathizing neighbor. Accidents and misfortunes of all kinds often pave the way for the acceptance of the comforting truths of our faith, and lead to inquiries respecting our views. Permit me here to speak of another recently departed member of our body, who, like the brother alluded to above, had more than rounded out his fourscore years of earthly life, the last half of which he had devoted with great zeal and earnestness to proclaiming the glad tidings from the pulpit, whose voice perhaps has reached more hearers among those who had little or no previous knowledge of the doctrines, than that of any other New-Church preacher in the land, whose delight it was to present those truths he so dearly prized to inquiring minds in new places, and whose humble and innocent life endeared him to all who knew him. Often has he asserted that he considered the loss of his arm the most fortunate occurrence in his life, since it was the means of introducing him to a knowledge of the Heavenly Doctrines through the agency of a friend, who called his attention to them in explanation of the peculiar sensations he experienced after the removal of the member. Allow me to add another incident in illustration of the practical application of the subject we are considering,— our duties and relations to the public. Nearly forty years ago, a Boston merchant sent an order to a friend in an adjoining State for goods which the latter manufac-

tured. In answer to this the friend replied that, as he had become convinced that the Day of Judgment was very near at hand, he had ceased entirely to attend to worldly matters, and was preparing to meet the approaching event. The merchant, feeling a deep interest in his friend, started immediately to visit him, taking with him one of Swedenborg's works. On reaching his residence, in Troy, N.Y., he stated to him that he had concluded to reply to the answer received in person; that he was not very much surprised that the study of the prophet Daniel had led him to conclude that the Last Judgment must be expected at once, but that, according to his own views, that great event had already occurred, and that it took place in the spiritual, and not in the natural world, though its effects were seen here in the new light which was now breaking in upon us in regard to spiritual things, and that a new day is dawning upon earth through the recent promulgation of these truths. He added that he had brought with him a book written by one whose privilege it was to be the means of communicating these revelations to the world, and that he would be pleased to have him read the work, and would send him more if he desired. His friend read the book and sent for more, at the same time informing the merchant that he had concluded to fill his order. He found in these writings a satisfactory solution of this as well as of all other difficult passages in the Bible. His wife, however, who was disturbed when he became a Second Adventist, was doubly distressed when he abandoned the teachings of Miller for what she considered the heresies and fallacies of Swedenborg. It was not until some years after, when she attended with her husband a meeting of the General Convention in Boston, and there, for the first time, became acquainted with New-Church people, and found them in full possession of their mental faculties, engaged in the practical duties of every-day life, like others in the world about them, and happy and contented in spirit, that she fully indorsed her partner's views. This quondam disciple of Miller afterwards assured me that

had he not found this satisfactory solution of Daniel's prediction he must have become a disbeliever in the Bible, and a confirmed infidel.

Our duties and relations to other organizations of the Christian Church is an important subject, and to this we would now direct our remarks.

It is pleasant to note that with the advent of the New Church there has been a marked abatement of the sectarian spirit which formerly pervaded Christendom. All denominations are more liberal, their pulpits furnish less doctrinal and more practical sermons, good works are urged by all preachers, and less stress is put on the full acceptance of the particular tenets of their professed faith. This has led to a union on common ground in good works of a practical character. So far as these combined efforts commend themselves to our judgment, and are in the spirit of true charity, we should heartily join hand in hand with every Christian, of whatever creed. As we have previously remarked, New Churchmen are regarded by some in the community as inclined to be exclusive, and not disposed to recognize the members of other ecclesiastical organizations as brethren. In the early history of our Church, when its adherents were avoided as entertaining false and dangerous ideas, there may have been some reason for this charge; but there is, at the present day, a different feeling on both sides, and our people cannot be regarded now as cold and indifferent towards fellow-Christians. As one evidence of this, I take the liberty to refer to an unpublished incident which, I think, in justice to ourselves, I should be allowed to make public: At a meeting of the Executive Committee of the Massachusetts Association, held in Boston within a year, and well attended by both clergy and laymen, the question happened to be raised as to the practice of the different societies with reference to receiving at the communion table members of other Christian bodies, and it was found to be the custom in all the societies represented at the meeting to receive all Christians who desired to partake

of the sacrament. This uniform practice of the several societies represented, adopted voluntarily, and without concerted action, seemed to meet the entire approval of all present; and I have taken the liberty of referring to it here as an indication that, so far from attempting to avoid any connection with members of other churches, we cherish the most friendly feelings.

As is well known to us all, there are many avowed receivers of New-Church doctrines whose isolated situation is such that they feel that they can perform the highest use by continuing their connection with that branch of the Church which they joined before they became acquainted with these doctrines. When they are left in perfect freedom in religious matters in this position, and their performance of church uses is acceptable to those with whom they are connected, we have no doubt that they are rendering valuable service in their chosen way, in spreading a knowledge of these new truths abroad in the world.

It is difficult for the New Churchman to decide just how far he should identify himself with the various public efforts which are grouped under the general head of moral reforms, which are carried on for the most part independently of church organizations, and which, at times, assume great magnitude. It is safe to say that we can indorse them, so far as they are aiming at the elevation of the spiritual condition of mankind, and when the means employed are wholly justifiable. Reforms in one direction only, and from no higher motive than the bettering of one's worldly condition, are usually of but short duration, and of little value. Nor can we countenance the violent and questionable means sometimes employed by enthusiasts to further the cause they have espoused, because, having their eyes fixed intently on one evil, they are apt to lose sight of all others.

But while we should favor all honest efforts to improve our race, whatever their origin, we should never lose sight of the fact that we who have become acquainted

with the doctrines of the New Church, and have a settled belief in their truth, should consider it our special duty, and a precious privilege, to be the humble instruments in spreading a knowledge of these new truths abroad in the world. The prejudice of former years has well-nigh subsided, giving place to an increasing interest in the minds of those who have heard something of Swedenborg to know more of the writings which profess to throw a clearer light on spiritual matters than men have hitherto enjoyed, and for which so many anxious and disturbed minds are now so earnestly yearning.

We feel that the satisfactory explanation of the many difficult religious problems of the age can be found here, and here only, that these writings give us the true interpretation of the Bible, reconciling the Scriptures to science, and Revelation to reason, and hence we can but feel that if those of our friends who are unsettled in belief, or distressed in mind as to spiritual matters, would but acquaint themselves with these teachings, they would be greatly assisted in their efforts to lead a good life here in preparation for their eternal home hereafter.

More than a quarter of a century ago, a distinguished professor in one of our New England Theological schools made the remark to an inquiring friend, that the New-Church doctrines were beautiful doctrines if we could only believe them. We would alter the phraseology a little, and say that they are beautiful doctrines if we will only *live* them. Their real beauty lies in the application of these truths to uses in life. It does not suffice that the understanding be enlightened and come into the acknowledgment of these doctrines. The will must be made to conform to the understanding, and the two, acting in harmony, must be ultimated in good works. Just so far as this union is effected in those who embrace these teachings, will their true value be demonstrated practically to the public.

While we should labor to promulgate these truths through the press and the pulpit, we must never lose sight of the

fact, that the popular estimate of the value of these doctrines will depend, more than on anything else, upon the lives of those who profess them.

Realizing the importance of our position towards the world, let us not shrink from the responsibility; but, while mingling freely with our fellow men, in the various relations of life, let us keep our loins constantly girded, and looking humbly to the Lord for help, strive continually to aid in establishing in the minds of men the truth of the doctrines which we so highly prize; by our words and our deeds convincing mankind of their far-surpassing practical value when applied to the various duties and relations of every-day life.

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## THE HOLY SUPPER IN THE EARLY CHURCH.

There is a tenderness in our Lord's choice of common things belonging to our daily life — the common food, the daily bath — for the sacred ordinances of the church, which expresses his infinite care for humanity in small things as well as great, his drawing near to lay upon it his hands of protection and blessing. Social, human intercourse, as well as the heavenly and Divine, is consecrated in our Lord's Supper, so that we may ever seek in all true words or noble deeds, all relief of pain or necessity, to touch the healing hand and hear the vivifying voice of our Redeemer,— to realize, as he would have us do, his Divine presence and power in our common, daily life.

This was most vividly expressed by the observance of the Holy Supper, which was at first in use among the early Christians; it was a daily rite, and the congregation shared it together, reclining, as is the customary attitude in the East at meals, and fish and bread were used as well as bread and wine. The Essenes, indeed, a Jewish Ascetic sect, and the priests of the Temple, were already accustomed to share their meals in common, with somewhat of a religious significance in them. Swedenborg speaks in his chapter on the

Holy Supper (T. C. R.) of the meals or feasts among the primitive Christians as "feasts of charity," from mutual love and similar faith, "in which they encouraged one another to continue in the worship of the Lord, from a sincere heart." Suppers, as taking place in the evening which preceded the day, denoted such communion of love in the first state of the church, but in the course of time the hour was changed, and as the observance of their feasts became less reverent and pure, the Holy Supper was separated from the common feast, which was for a while retained as the *Agape*, or love-feast, and finally, in the fifth century, prohibited altogether, on account of its abuses in the then corrupted church. The Holy Supper, indeed, had even a higher significance than the feast of charity alone, for it was, even to those who, in simplicity of mind, did not perceive that the bread and wine were as types that shadowed forth the Divine goodness and truth, a memorial feast. Our Lord had said, "Do this in remembrance of me," and the most ignorant could feel in this rite the tenderness of that infinite love which had delivered their souls from peril and death, and had given all things freely, even himself, for his people.

It had, also, a profound religious meaning as the "first Christian Passover." (T. C. R., n. 704.) "This year," as the Jewish service says, "we are servants here; next year we hope to be freemen in the land of Israel." So did this holy rite of communion on earth express to all believers the hope of a fuller and more unbroken union with our Lord's life in his heavenly kingdom. So holy was this ordinance esteemed, that the attitude of sitting or reclining, as at a meal, was in time changed to that of devoutly kneeling, as expressive of the deepest humility and worship. The primitive Christians adored Christ as "the true God and eternal Life"; and Pliny mentions (Ep. x. 97) that they were accustomed to sing a hymn in alternate verse and answer at the early dawn of day—like the heavenly glorifications of the angelic morning at which the skies flush red and luminous with celestial glory—in which they adored

Christ as very God. With such earnest and simple believers, the observance of this rite was intensely solemn and touching, and all worship gathered around it as a centre and nucleus. The Liturgy, as a late writer on Christian ritual observes, was, properly speaking, the celebration of the Lord's Supper. It was originally, of course, observed with extreme simplicity. We have had, perhaps, an instance of the same affectionate and primitive worship in M. Boys des Guays' teaching in Central France, at a time when this, probably, was the only place throughout the kingdom where the truths of the New Church were taught. He explained the doctrines from the Word to a group of workmen who came in, one by one, in their common blouses, and sat around a large table in a bare room, "both hearing and asking questions."

The early Christians, as they assembled, greeted each other with "the kiss of peace,"—a childlike and artless manifestation of brotherly love,—and the services were opened, according to Justin, by the bishop or chief presbyter with prayer "as best he could," *i.e.*, *extempore*. The sermon was, in reality, a *talk*, any one speaking as he desired; for St. Paul says, "When ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation"; and again, "Ye may all prophesy" (or teach of spiritual things), "one by one, that all may learn and all may be comforted." From such unregulated and germinal forms grew gradually all the liturgies of Christian churches, as from a bare seed is unfolded the luxuriant foliage and many-petaled flower.

The early Christians, probably from the mode of worship to which they had been before habituated, associated with the Lord's Supper not only an idea of receiving from him, but also of offering what was really a threefold sacrifice,—of thanksgiving, of alms for the poor, and of consecrating themselves to God,—"a reasonable and lively sacrifice." As the Lord, in the first Supper, himself broke the bread and gave to each disciple, and the priest is but the repre-

sentative and instrument thereof, therefore both priest and people were alike regarded as members of one common flock before the Divine Shepherd, or of one family before a common father. In early times, the people actually brought offerings of honey, grapes, and birds, probably originating in the lingering remembrance of the old Hebrew worship of the Temple; and in the Catacombs there is a rude representation of a man and woman offering the bread as an oblation. The phrases in the Missal, "We offer, thy servants and thy handmaids," "Thy whole family," "Your sacrifice and mine," used by the priest, show that the congregation was included with him in the offering. The form of consecration for the oblation was always the Lord's Prayer (*Justin: Apol.* 66., *Jerome: Adv. Pelag.* 3), which was followed in the Eastern churches by the prayer of invocation, and in those of the West by the words of institution, memorial in character. The congregations in the East united in the act of consecration by repeating the Lord's Prayer, and in the West the rite was not complete without their ratifying it by the "Amen" in responsive unison.

We find in the conception of the Lord's Supper, as of Baptism, among Christians a tendency, derived from the corruptions and unclean sorceries of the old Pagan world, to attribute a magical and superstitious meaning to the Sacrament; and there was a belief among ignorant Catholics, that if any one pronounced the words of institution, however profanely, over common bread and wine, they would be instantly changed into the sacred elements. The doctrine of Transubstantiation is nothing else than the outbirth of this magical interpretation, and, like modern spiritualism, it is grossly materialistic in its nature, forgetting that even if our Saviour were to be seen by us, and touched by our very hands, his bodily and visible presence would still be useless, save as a sign of his invisible and saving presence within our souls, and could have no power over our salvation, except by imparting those spiritual impulses and affections which they now receive who worthily partake.

Yet side by side with the gross view may be found some traces of a truer and higher conception of the bread and wine and the Divine Body and blood they symbolize. "*Non sanguine, sed pietate, placatur Deus*," "Not with blood, but with piety, is God pleased." Ignatius speaks of faith as the Body of Christ, and Charity as His Blood, and the beautiful hymn of Thomas Aquinas used in our own hymnal,

"Thee we adore, O hidden Saviour, thee,"

breathes the same interior view in a later period. Such a view is also implied by the apology which some writers made for the corruption which forbade the wine in the supper to the laity or non-officiating clergy, "that the substance of both was in each," as showing a perception of spirit, and meaning above form and matter contradictory to their own dogma. St. Augustine's "*Crede et Manducasti*," "believe and you have eaten," teaches, as does also the Sarum Manual — the early rubric of the Mediæval Church — that a man may receive the Eucharist in his soul when he is prevented from taking it outwardly. (*See also T. C. R.*, 729.)

These faint traces of truth are, however, as Swedenborg says, but "a shadow" compared to the full perception of the real and essential presence of our One God and Saviour in his Divine Love and Truth symbolized by the bread and wine. It is the Divine Giving which is the central idea of the sacrament. He gives His Love, His Life, *Himself*, to every soul that draws near with humility and a desire to receive. We can bring no offering that He has not first bestowed; our very willingness to receive his salvation comes from his life within us. The bread and wine are types of this perfect goodness and truth,— of his Love that seeks us forever. He desires to wash our spirits veritably in the living flood of his cleansing truth from all uncharitableness and falseness, cowardice and greed, from all the evils of selfishness and hatred; he desires to feed us on unfailing sustenance, and give to us of his joy and peace eternally. He is wholly present in this sacred rite with all the power

of his redemption to unite unto himself the believing and obedient soul; and the angels in heaven think not of his Blood or Passion in this holy communion, but of the Divine Truth of his Word, and his eternal life.

The great African traveller, Livingstone, expressed a very clear and beautiful idea of this truth: "Our Lord's atonement is himself, the inherent and everlasting mercy of God made apparent to human eyes and ears. The everlasting love was disclosed by our Lord's life and death. God forgives because he loves to forgive; and pain was only a means of enforcing love."

Although the truth concerning our Lord's Passion was so obscured in the gathering perversions of the Christian faith, it was the glorious possession of the early Church. They appreciated "the wide meaning of the mode of redemption— by the whole life of Christ — and understood it as deliverance from evil: moral, spiritual, and actual." It is in the catacombs, the burial-places of the early believers,— first called by them "places of sleep,"— that we must look for the characteristics of the Christian faith as it stirred the hearts of the common people rather than in dogmatic writings or theological controversies. These, in their likeness to the "rock-hewn tombs of Palestine," indicated the Jewish nationality of the greater number of the Christians, and were protected as burial-places by the Roman law even during persecutions. We find in them a joyous and free symbolism, representing, by the flight of birds to summer lands, and the return of the dove homewards, the departure of the soul at death. There is no gloom associated either with the idea of a believer's death, or with that of our Lord. He was not to them the crucified, but the arisen Saviour, the deliverer, the life. Many graceful legends of the Pagan mind with a new and more spiritual meaning,— as, for instance, those of Orpheus and Bacchus,— are grouped around him; but the two distinctive forms under which he is represented by the Christian heart are, as a young and joyous shepherd bearing a lamb, and sometimes a kid,— to denote

his tender compassion for all without, as well as within the Church,—in his bosom, or watching over his flock which feeds in peace before him; and as the heavenly vine, bearing strong branches, and loaded with clusters of ripe grapes, signifying a unity in variety,—over which the young children rejoice, and press out the new wine. They knew him, not by his death alone, but by his infinite love and life. "I am he that liveth and was dead, and behold, I am alive forevermore."

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## SWEDENBORG STUDIES.

### DESIGNATIONS OF THE MINISTERIAL FUNCTIONS.

It was altogether likely that, in the early days of our organization, the need of arranging for a ministry should suggest questions as to how it should be ordered, its grades, if it had grades, defined, and its officers designated. This matter is scarcely settled yet, and indeed a fresh consideration of the whole subject has been lately committed to competent hands. No effort to forestall a decision is proper, and no aid in making one is needed; but it will be interesting to some to refer to the language used by Swedenborg in designating ministers, and it may be possible to throw a little light on the meaning of some of his terms.

The first remark to be made is, that he seems to use all the terms known to him, and to do this without manifesting a preference for any one unless it be *sacerdos*, which comes in very often in references to the Jewish priesthood, but is also found elsewhere. Thus when he is speaking of the duties of several offices in the *Doctrine of Charity*, and is telling how they are religiously performed, he uses *sacerdos* for the function of teaching truth from the Word and leading to salvation. So also in a similar passage in the *New Jerusalem*, taken from A. C., n. 10794, *sacerdos* is used.

But he often uses *presbyter*, as in D. L. W., n. 11, and T. C. R., n. 836; he uses *minister*, as in T. C. R., n. 141,

and A. C., n. 6822; and *canonicus* is not uncommon, and may be found in T. C. R., n. 418 and 661; and *pastor* may be found in T. C. R., n. 106.

An illustration of the very general way in which these terms are often used, is quoted from T. C. R., n. 661, in which, speaking of the love of rule, he says: —

"With statesmen, this love rises until they wish to be kings and emperors, . . . but the same love with clergymen (*canonicos*) rises until they wish to be gods and to rule, so far as is possible, over all things of heaven, and to be called gods."

Afterwards, in the very same number, there is an account of two angels who came to give instruction, of whom one was prince of a society, and the other high-priest (*summus sacerdos*), and the latter said that "he was minister (*minister*) of the church there, because in serving them he administered holy things to the use of their souls."

One, in reading this passage, would find it difficult to say that one term rather than another was indicated to be used by us as the common designation of our clergy.

Other terms which Swedenborg used at times, show that he clearly perceived the value of at least some gradation in the ministry. Indeed he took it for granted, not only because it was so everywhere in his day, but because the various uses to be performed, demanded it. Thus we find him using *episcopus*, A. R., n. 341, *antistes*, A. C., n. 6047, and also *primas*, A. C., n. 1103.

He also arranges some of the terms already mentioned, or others into groups of three, as, in some form or other, the ministry is quite generally arranged in the various churches. These collocations of terms may be cited and then brought together. The passages which contain them are the following: —

"The first state [of humiliation] is represented by that of every student who is being initiated into the ministry before he becomes a priest (*sacerdos*), and by his state afterwards before

he becomes a pastor, and then before he becomes a primate."—T. C. R., n. 106.

"It is a well-known truth, that in order to give perfection to anything, there must be a trine in just order. . . . In like manner in the Church there must be a mitred prelate (*primus infulatus*), parish priests (*antistites parochi*), and curates under them (*flamines sub illis*)."—Coronis, n. 17.

We have quoted the latter passage from the common translation, but wish to call attention to the fact well known to many that the translation is incorrect. The first term, *primus infulatus*, is a very general one, meaning, perhaps, the "consecrated first," and perhaps referring to the Archbishop of Upsal, in Sweden, who wore a mitre and carried a crozier on solemn occasions. The second term, *antistites parochi*, consists of a common word meaning "leaders," and an infrequent one meaning parish, or, more properly, district, and it seems to denote what we should call district ministers or bishops; and the last term means subordinate ministers.

The fact that Swedenborg used both these classifications shows that he attached no importance to the terms used, but only to the idea of orderly arrangement, and, we must in candor add, of trinal order. But how little way we can go under instruction from him is seen when we put the terms together thus: —

"*Sacerdos, pastor, primas.*"—T. C. R., n. 106.
"*Flamen, antistes parochi, primus infulatus.*"—Cor., n. 17.

It will be seen that while the highest grade is designated by a term which implies that it is held by one person, this is almost all that can be drawn from it; and other divisions could, doubtless, with propriety be taken, if they looked solely to the end of practical usefulness.

It is quite possible, and indeed probable, that if theory be not too rapidly applied in this instance, the future, with its providential developments, will bring us into an order not exactly expressed by either of these series of terms, and yet the expression of the truth of the New Age.

DIVERSE INTERPRETATIONS OF REV. XIX. 17, 18.

THERE is an interesting point in connection with Swedenborg's explanation of REV. xix. 17, 18, which is the account of the invitation to the great feast: —

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God;

"That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great."

Of this passage, we read in one place as follows: —

"It may be clear to every one that by the flesh of kings, captains, mighty men, of horses, and them that sit on them, free and bond, such things are not signified, and that other things, hitherto unknown, are signified by the kinds of flesh. That evils which are from falsities, and evils from which are falsities, which are of the self-hood of man's will are signified, appears from the particulars."—A. C., n. 3813.

Not long before this was written, in A. C., 2567, a meaning precisely opposite had been given, to the effect that the kinds of flesh stood for the "inward and outward truths of the Church." Later in the same work, 5321, we also find a good significance given, and when we reach the exact interpretation of the "Apocalypse Revealed," it is found to read thus: —

"Conjunction with the Lord, by means of the Word, has just been treated of, here the appropriation of goods from him by means of the truths of the Word. Eating denotes appropriation, the kinds of flesh signify the goods of the Word, and hence of the Church; by kings, captains, mighty men, horses, them that sit on

them, free and bond, small and great, are signified truths in every sense, degree, and kind."—A. R., n. 832.

The good signification is also given in A. C., n. 9127, which is quoted in N. J. and H. D., n. 222, in A. E., n. 1082, and in the treatise on the Word which Dr. Tafel published as Appendix Second to the seventh Part of the Spiritual Diary.

Moreover, in A. C., n. 3813, which gives rise to these remarks, the very similar passage found in EZEKIEL xxxix. 17 to 20 is cited, and the same interpretation, that it means what is evil, is applied to it; but this passage is in all other places given a good meaning. It occurs many times, and has been examined in A. C., nos. 4735, 5321, 9127, 9393, 10033, A. E., nos. 329, 355, 388, 617, 650, 1082, 1159, S. S., n. 15, A. R., nos. 298, 379, 757, 782, 832, T. C. R., n. 706, and in the *Internal Sense of Prophets and Psalms.*

There can be no doubt of the meaning. Both passages will be found, upon examination, to be invitations from on high to a "feast of fat things," to growth in goodness and wisdom. The only question is in regard to A. C., n. 3813, which may be looked at more closely. In connection with the fourteenth verse of the twenty-ninth chapter of Genesis,—"And Laban said to him, Surely thou art my bone and my flesh,"—Swedenborg devotes a paragraph, the one we are considering, to *flesh* in several passages where it occurs. He gives its significance in three aspects: namely, as denoting "in the highest sense the selfhood of the Lord's Divine Humanity, in the relative sense the selfhood of man's will vivified from the selfhood of the Divine Humanity, and in the opposite sense the selfhood of man's will, which in itself is nothing but evil." Under the last head he groups several passages, among them REV. xix. 17, 18, and EZEK. xxxix. 17 to 20; but that neither of these passages belongs here would seem to be evident, and that their meaning is, therefore, not to be taken from A. C., n. 3813, but from the other places already enumerated, seems to follow in reason. A. E., n. 1089, may be men-

tioned as best to be consulted, in order to get the true meaning of the two passages, because it gives the same three aspects of the meaning of *flesh* which A. C., n. 3813, gives, but changes these passages from the third to the second group, saying, "that by the kinds of flesh, goods of every sort are meant is clearly manifest."

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## BOOK NOTICES.

Old Faiths in New Light. By Newman Smyth. Second Edition. New York: Charles Scribner's Sons. 1881. pp. 391.

We took up this book to read it when the great controversy which had arisen over Dr. Smyth's appointment to Andover was at its height. For weeks the *Congregationalist* had labored against his confirmation by the Board of Visitors, who had once declined to act favorably, but were called upon to consider it again by the trustees, who had made the selection with great unanimity. An unexpected, and, as it seems to us, unwise part had been taken by the Faculty, the members of which, acting under cover of defending themselves from the aspersion of insincerity in subscribing without believing the creed of the seminary, had been appealing through the press for the confirmation.

But when the book was read, the morning newspaper was taken up, and the adverse verdict of the visitors appeared. In calm language they say, "He seems to us a brilliant rather than a profound theologian. We have carefully reviewed his writings, in the effort to judge of his mental traits, and his fitness to be a theological teacher. . . . The want of precision, and definiteness of statement, and of thoroughness of thought, would become more evident the more these writings are pondered."

This judgment might have prejudiced us in approaching this book, which was written earlier than "The Orthodox Theology of To-Day," but it does not alter the opinion we had already formed. As frank as the more recent volume, it gives more evidence of the unfavorable effect of German rationalism, from which the writer believes he has quite escaped, and it has many questionable passages. Our circle of readers will be able to judge, after reading the following: —

"We should notice, in passing, that this view is to be distinguished from the Swedenborgian conception of the loosening and escape, at death, of the spiritual body. The spiritual beings of Swedenborg's philosophy still belong to this present visible universe; the spiritual body, in the Swedenborgian conception of it, is only a finer efflorescence of matter, and heaven corresponds to earth."

It will be seen here that Dr. Smyth forms no idea of what is truly spiritual, and wholly misrepresents the facts of our faith. Instead of a "finer efflorescence of matter," and a heaven corresponding to earth, in the sense here meant, we believe in a spiritual world as distinct from the natural as mind from body, and in such a correspondence between heaven and earth as exists between will and act. Dr. Smyth's misconception leads him to imagine that his vague and wholly material view is a superior one, but note what it is: —

"The resurrection may be the continuation after death of that differentiation and integration which we observe going on up to the death of man."

It will be seen that the clear, scriptural idea is wholly misconceived, and that in its place a scarcely intelligible and speculative idea is set forth.

The view which Dr. Smyth takes of the Redemption is free from the fault of the vicarious atonement, but it is not far removed from what the older Unitarians teach.

We mark here with pleasure the boldness which gives power to this author's work, and believe that his popularity is due to his virtual leadership of a large party which is not so well versed as he in German literature, but is hopeful of its final influence. The ring of a leader's voice is in the words: —

"I believe that the terribly destructive criticism of our day is to leave us richer than it found us. It may burn up many of our traditions, but it will disclose to us deeper and precious truths."

Euthanasy, or Happy Talk towards the End of Life. By William Mountford. Ninth Edition. Boston: Houghton, Mifflin & Co. 1882. pp. 511.

This book of conversation between two deeply-religious and well-cultured minds on the subject of death, is worthy of its ninth edition, and of the finished form given at the Riverside Press. The old man, sitting in comfort, and looking upon his English landscape, has some fears to express as he finds his old friends

departing, and as he watches his own increasing decrepitude; but his nephew, himself in failing health, and one who has seen much sorrow, sits by and turns the elder's thought, by many good suggestions, to a happy expectation of the future life.

Mr. Mountford, a Unitarian clergyman of the older class, has not brought out with any distinctness the reality of the spiritual world, but he has made the most of the aspirations of poets and good men, and his book will be found very useful as well as agreeable reading. To invalids, especially, who do not expect recovery, except as they pass out of this life, the book will be found consoling and edifying. Of many passages of marked value, we can give but two: —

"Nearly every misfortune is like Janus, and has two faces; the one with which it comes is terrific to look at, but the face with which it passes away is that of an angel of God." "More than once I have been frightened, and hid my face, and prayed God to hide the evil from me; and more and more dreadful it seemed to grow. But when I prayed for strength to bear the look of the calamity, then it became bearable, and slowly it grew bright; and at its vanishing there was a glory left behind. And so what I prayed against at first, proved at last to have been an angel with me, entertained unawares."

"Whom the Lord loves he chastens. But when a sufferer is chastened toward the end of life, and, indeed, till the very end of his mortal life, it is because God loves him immortally. It must be, and it cannot be otherwise. . . . And what is there I may not hope for?

> "'And thou shalt walk in soft, white light, with kings and priests abroad,
> And thou shalt summer high in bliss upon the hills of God.'"

Die Kleine Arcana Cœlestia: Containing a Summary Exposition of the whole of Genesis. Vol. II. Vienna. pp. 598.

In June, 1878, there appeared, under the auspices of the Vienna New-Church Society, the first volume of a work entitled "*Little Arcana Cœlestia*, containing a succinct explanation of the whole Book of Genesis," etc. (noticed in the November number, 1879, of this Magazine). Before us lies now the second volume, embracing Genesis, chapters 26–50.

The late appearance of this volume is alluded to by the editor in the following words of the "Preface" to the second part: "In caring for the printing of this volume (which has suffered a delay through the incurring death of the Rev. H. Peisker) I have fulfilled my promise made to the author of the book." Then she adds: "May the book serve the end sought for it, viz.: to become a

companion for every adherent to the doctrines of the New Church, whose good fortune it cannot be to call Swedenborg's work his own, or to whom it is not accessible. The very low price of this work can only be regarded as aiming at the same end."

Eight volumes of Swedenborg's Latin (Tafel's Tübingen Edition) are in this work compressed to two volumes of German, containing respectively 401 and 598 pages. They consist of nearly literal extracts from Prof. Tafel's German translation of the "Arcana Cœlestia." The abbreviations, made necessary in such a reduction of size, are brought about, *first*, by omitting the formal text of each chapter at the head of the explanation (this leaves in the text only the verses as they are explained); *second*, in rejecting from the author's text nearly all the matter that is of a merely explanatory nature, so that the work gives a continuous internal sense of the passages and chapters. Yet the subject-matter of these two volumes is, on the whole, a little more full than the statements presented by Swedenborg in the summaries of the sections, opening the internal sense of a verse, or group of verses; because occasionally a little from the more fully elaborated detail is added to this summary statement of contents, in order to make the internal sense as freely intelligible as the short space allotted to it in these pages admits of.

To such of our German brethren for whom the author and editor have designed the volumes, the work will be a welcome one. Externally the books are attractive; the print is large and clear; and the price, as announced, fl. 2.70 kr. (or a little more than $1.25) for the two volumes in paper, seems very reasonable.

The New-Church Review. Edited by Rev. Messrs. L. P. Mercer, Frank Sewall, and Edwin Gould. Quarterly. Chicago: Fairbanks, Palmer & Co. April, 1882. $2 a year.

The first number of a new effort in the field of our Church literature is always read with much interest. The handsome pamphlet before us is found to contain some ninety pages of the size used in this Magazine, and to be made up of a review of Sampson Reed's "Life of Thomas Worcester," an article on the "Foothold of Religion," "Book Notices," and, in closing, twenty pages of "Notes on Current Events." Great candor of expression, an energetic probing of the state of the Church, and a prelatical tendency, characterize the whole.

In the first article reference is made, with approval, to the pastoral office of the Presiding Minister of the Massachusetts Association; but we think we detect, in repeated comparisons between this and the Ohio and other Associations, that tendency to see home-folk to disadvantage in comparison with others which belongs to all sections. The writer is certainly correct in noting a more even growth of Church organization in the East, but that there is anything "remarkable" in it Eastern people do not suppose, and they can accept no praise on this account.

The department of Notes on Current Events, though hardly to be expected in a quarterly review, is an interesting one, although the news must come late. One of the editors, Rev. Frank Sewall, has exceptional advantages in learning of what goes on among our brethren on the continent of Europe, and we shall look for important historical matter in this department. Perhaps as the events are not current, or even recent, and as only those happening in connection with our people are noticed, another heading may be preferred in the end.

We hope that the Review, which is not to be judged by its first number, will be prosperous, and will be all that its title would indicate.

Eternal Purpose. A Study of the Scripture Doctrine of Immortality. By William R. Hart. Second Edition. Philadelphia: J. B. Lippincott & Co. 1882. pp. 390.

In our number for August, 1881, a notice of this book in its first edition was printed, and some criticism was offered in reference to its doctrine, that only the righteous have a future life. A chapter on "Life: Temporal and Eternal," has now been added, and this is also printed separately. The name of the author now appears.

Mr. Hart is a forcible reasoner, feels free to differ from the learned, and rests everything upon the letter of the Word. He seems to us to miss one important point, which is that while, to be sure, there is a distinction made in the Word as to the good and evil in the future life, the former being spoken of as alive and the latter as dead, yet continual references to the future state of the evil show that they have just what Mr. Hart denies to them,—a future state. Familiar as he seems to be with the Word, how can he overlook what is said about the wicked hereafter, for in-

stance, in the Apocalypse, which cannot be ignored, but must be joined with, and can be joined with, the few passages such as "the soul that sinneth, it shall die," which Mr. Hart is fond of.

The moral outcome of Mr. Hart's view is bad, as may be seen in these words: —

"In many cases the development of human intellectual power, and the acquisition of knowledge, would make only refined and powerful devils. It is better for themselves, and better for the universe, that such men should cease to be. It is a striking fact, in this connection, that suicide increases with the increase of civilization." Page 367.

Cease to be? "And in those days shall men seek death, and *shall not find it;* and shall desire to die, and death *shall flee from them.*"

Pamphlets. *Introductory Lecture on the Sacred Scriptures, according to their coherent Spiritual Interpretation, by a Believer in the Word of God,* is the title of a neat 24-page pamphlet, printed by Hunter, Rose & Co., of Toronto. After an interesting lecture, of an introductory character, we find a summary of "Spiritual Truths derived from the Latin Revelation of the Internal Sense of the Word, adopted by the International Society of the Inspired Word." We are also told that a monthly periodical may be published. We think the meaning of the writer might sometimes be made more plain by the use of short words.

*Platform of Faith and Discipline of the Independent Catholic Church.* From the appearance of this thin brochure, and of the face of "Bishop" MacNamara, we have formed an unfavorable opinion of the intelligence and humility which participate in this movement.

*Concerning Mixed Marriages.* In this pamphlet what Swedenborg says about the impossibility of a true marriage existing between two, of whom one is and the other is not of the church, is given an interpretation which reminds us of the disciple's saying, of one who was casting out devils in the Lord's name, "We forbade him, because he followeth not with us," the Lord's answer was, "Forbid him not." It is evident that one who has no good and truth cannot form a true marriage with one who looks to the Lord, their spiritual states being opposite, but that the two must be in precisely the same degree of goodness and wisdom, and that

a marriage, when the parties are not in the same fulness of understanding and affection, which makes one to be of the Church in the highest degree, is "heinous," is, it seems to us, the teaching of a bigotry which has no place before the Lord. On the other hand, a pamphlet written to show the deep blessedness of a union between two who hold, in mind and life, the truths of the New Jerusalem, would be a most helpful publication.

The Atlantic Monthly. Careful readers of the *Atlantic*, since Mr. Aldrich took charge of it, have concluded that there is good to be had sometimes by a change of editors. It occupies its own field without any contest with the illustrated monthlies, apparently having literary excellence as its sole aim. Without wholly avoiding the danger of being brilliant at the expense of depth, it has latterly printed several articles of great importance, notably, "Studies in the South," and Professor Fiske's papers on "Primeval Man in Europe." Mr. Fiske's conclusions are in favor of the theory that Europe was occupied pre-historically by four races,—the River-drift men, whose traces are found as far north as England; the Cave-men, of whom the Eskimo are a remnant; the Iberians, who brought from Central Asia domestic animals, and who may survive in the Spanish Basks, and the Aryans, who came not long before the dawn of history. Though one may not agree fully with this view, he will read, with interest and care, all that so thoughtful a writer has to say.

The Christian Register, Unitarian, Boston, has lately been changed in form, and greatly improved in appearance. In the first number of the new series, we note an excellent article from O. B. Frothingham, on "Extemporaneous Preaching." Mr. F., who has given up the extreme views proclaimed during his ministry in New York, and now attends a conservative Unitarian Church in Boston, says:—

"My advice would therefore be to make one's self an expert in both methods; to be able to speak on certain themes, and to be able, on certain other themes requiring careful statement and accurate definition, to write; always to write when the thought needs to be expressed with minuteness, distinctness, and logical force; always to speak when an immediate effect is to be produced,—an effect which might be allowed to pass away with time, but which for the hour will be strong."

## MONTHLY NOTES AND COMMENTS.

### *Meeting of the Massachusetts Association.*

This Magazine makes no effort to give the news of the Church, but having used the editorial pen to send a full account of the meeting of the Massachusetts Association to the *Messenger*, we would refer here to one or two matters of general interest. The sessions of a body which comprises nearly, or quite, fifteen hundred adult members, who have united with the Church confessing their faith, and which has an average attendance of nearly three thousand at its local services of worship, must have some moment outside its own bounds.

The reports from societies were generally of a pleasing character, showing total increase in membership of about seventy. Two had been added to the ministry, one church had been built and dedicated, and of the seventeen societies in active life, twelve have settled pastors. That the services of a minister are necessary to the permanence of a society was made evident by these reports; and that the steady growth of a society depends, in great measure, upon the services of a settled minister, was also indicated. Good attendance at public services, especially at lectures, can be secured by a frequent change of ministers, but those services which require deep conviction of sinfulness, and earnest desire to be helped in regeneration, are not often reported in such cases.

This Association, unlike others, has a legal organization to care for its pecuniary affairs, and has reason to be glad of it; for not only is its work of this sort well done, but it is in a condition to receive and manage bequests. It now has somewhat more than fifty thousand dollars in invested funds,—an amount which may lead some to cease their annual contributions, but this would be wholly unwise. One use performed always opens the way to another, and we are able to say that the Association needs more income to-day than ever before. Nearly nothing has yet been done to develop circles of interest into societies, the visits of the Presiding Minister to such places being necessarily infrequent, and nothing more can be done unless means are provided for the employment of one additional minister at large.

Very touching were the references to those who had gone, and not less deeply affecting was the service of ordination, when the candidate stood forth attended by the fourteen ministers present. How many similar scenes, stamping early April days with significance in all the after life, have taken place in this temple of the Lord!

The paper which was read from the Committee of Ministers, on "The Duty of the Church to the Young," deserves, and is likely to receive, much attention. That it is not by providing amusements only that the Church does her duty to the young, that home education, looking to the early performance of uses in an orderly way, is the necessary accompaniment of what is done by the Church, that the development, in forms of worship, of the affectional as well as of the intellectual element, is demanded,— these and other seed-thoughts will, we trust, be widely received.

We must say that we do not see how a hearty love of the truths of the New Age, and an earnest desire to conform the life to them, are consistent with any degree of indifference to the meetings of the Association. Though the room may sometimes be uncomfortably full, though not all that is said may be of deep interest, there is a quickening power in these meetings, and a wholesome effect from the social interchange of views with those working to the same end, in their various ways, which are most beneficial.

The closing chant, sung in the gathering twilight, without organ accompaniment, after the busy day of good news and hopeful plans, was a benediction which will not soon lose its power.

### *Satan.*

The *Congregationalist*, which, in connection with the recent appointment of Newman Smyth, at Andover, has shown a strong reactionary tendency, confronting the *Independent*, *Christian Union*, and other papers of a progressive cast, has lately printed an editorial article on Satan, concluding what it has to say, with these propositions: —

"We claim, then:—

"1. That the New Testament cannot be explained into consistency with itself, and with known facts, but by assuming that Jesus Christ believed, and taught, the existence and agency of the devil.

"2. That what he thus believed and taught must necessarily be true."

This belief in a personal devil does not imply the Persian view of his equality with God, but it does seem to imply that our Lord used no language in accommodation to the incomplete understanding of the Jews; and thus, for instance, that when he spoke of the rich man being tormented in flames, so that he wished for Lazarus to come and give him water (Luke xvi. 24), he meant to teach just what we should all believe concerning the state of some after death. An application of the same reasoning would claim as exact truth the Divine wrath, the peculiar acceptableness of the Jewish nation, and the corresponding hatefulness of its enemies; but such hardihood of faith, however useful to the enemies of Christianity, is not fairly chargeable upon Christians of to-day. Even the early Fathers knew that there was "condescension of language" in the Holy Word.

There is not the least harm in holding, if one can see no more clearly, to the existence of a personal and pre-eminent devil, to whom evil everywhere is attributable; but a higher view is easily had, and then it is seen that the Lord rules all things, and is the only Omnipresent; that even evil spirits who disobey his will are governed, that from the influence of evil spirits, through the evils in human nature, all wickedness arises, and that all the terms devil, satan, serpent, prince of this world, accuser, and so on, are used (not indiscriminately) in personification of the power of evil and falsity.

In such a view, the literal sense of the Word is neither denied nor diminished, but is illumined with the spirit. It is the view worthy of a Christian of to-day. When the Lord said, "Beware ye of the leaven of the Pharisees, and of the leaven of Herod," they said, "It is because we have no bread"; but he said, "Perceive ye not yet, neither understand? have ye your heart yet hardened? having eyes, see ye not? and having ears, hear ye not?" (Mark viii. 17, 18.)

### "*Concessions to Truth.*"

Those of our readers who have not seen the statement lately published by the faculty of Andover Theological Seminary in vindication of the choice of Newman Smyth, will be glad to read an extract which certainly exhibits the remarkable candor and fearlessness of the gentlemen who signed their names to it: —

"What has most excited criticism in Dr. Smyth's position, is a natural development of principles which the New England theology has especially

cultivated, and which, for more than a generation, have been taught with particular emphasis from the chair of Christian theology at Andover,—the universality of the Atonement, and the necessity of personal choice in order to the existence of either guilt or virtue. These principles have gained their rights only by hard conflicts. At every stage the cry of heresy has filled the air. They have banished the dogmas of guilt for Adam's sin, of infant damnation, of passive regeneration, of the universal perdition of the heathen. They have been attended all along by consessions,—concession of the dogmas that all men sinned in Adam, that Adam was their federal head, that the death of Christ was only for the elect; concession that 'elect infants' who die in infancy include all such, that we cannot fix the time when moral agency begins, that none who die before this point is reached are excluded from salvation, and so on through ever-advancing modifications. The path of New England theology is thus strewn with concessions,—concessions to an advancing knowledge of God's word, concessions to truth. At the same time, every concession has been attended with gain and with new construction. Dr. Smyth is aiming to do for eschatology what has already been done for anthropology. We cannot but express our surprise that for making this application, and that, too, in the very spirit of progress which characterized the men who wrote the Andover creed, the Congregationalist greets him with the same hoarse cry of heresy with which the *Puritan Recorder* assailed the distinguished theologian who has just retired from the Abbot professorship.

We have recommended the appointment of Dr. Smyth, because we believe that his work in all the branches of systematic theology will be constructive, quickening, and helpful. We believe that he will teach at Andover, if this shall prove to be his place of labor, a theology worked out, as have been all regenerating and fruitful systems in the past, not first in the cloister, nor in the lecture-room, nor by the scholastic methods, but in living experiences, in the conflicts of life, in the pulpit and for the pulpit.

John P. Gulliver,
Egbert C. Smyth,
J. Henry Thayer,
C. M. Mead,
William J. Tucker,
J. Wesley Churchill.

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***Wanted.***—*The supply of the Nos. of this Magazine for Feb. and March, 1881, being entirely exhausted, we would be very thankful to receive from some of our subscribers who do not care to preserve sets, copies of the numbers which are wanting, for which we will pay 15 cents each.*

# JOURNAL

OF THE

# MASSACHUSETTS ASSOCIATION

OF THE

# NEW JERUSALEM CHURCH.

## 104th MEETING.

BOSTON, April 6, 1882.

1. The Association met in the church of the Boston Society, on Bowdoin Street, and was called to order at ten o'clock by the Presiding Minister, Rev. Joseph Pettee.

2. The credentials of delegates were called for, and the following Roll was prepared:—

### MINISTERS.

Joseph Pettee, Warren Goddard, James Reed, W. H. Hinkley, S. M. Warren, T. F. Wright, W. H. Mayhew, Warren Goddard, Jr., H. W. Wright, H. E. Goddard, Richard Ward, John Westall, D. V. Bowen, J. E. Werren, J. S. David.

### DELEGATES.

*Abington.*—L. Faxon, J. F. French, J. D. McKenney, Loring Holbrook.

*Boston.*—A. T. Lowe, D. L. Webster, George Ropes, Francis Phelps, John G. Webster, Geo. T. Hawley, Chas. H. Little, Wm. J. Cutler, Joseph S. David, Thos. Doliber, Arthur Burnham, Charles Harris, Peleg E. Eddy, Chas. M. Reed, Benjamin Pettee, F. Barton Brown, Charles H. Moore, W. F. Arnold.

*Boston Highlands.*—C. T. Dunham, J. A. Thompson, W. L. Blanchard, J. L. Little, A. J. Barteaux, A. J. Chase.

*Bridgewater.*—L. G. Lowe, E. H. Sprague, Nahum Washburn, Jr., G. F. Leonard, S. P. Gates, Thomas Cushman.

*Brockton.*— Lyman Clark, R. C. Kimball, J. B. Freeman, Henry French, C. L. White.

*Brookline.*—Albert Mason, Wm. B. Haseltine, Daniel H. Rogers.

*East Bridgewater.*—L.W. Richards, A. B. Parker, S.W. Keene, M. C. Shaw, S. B. Edson.

*Fall River.*—Thomas Almy, Mrs. E. Westall Borden, T. D. W. Wood.

*Foxboro' and Mansfield.*—S. P. Hodges.

*Lancaster.*—H. D. Humphrey.

*Newton.*—H. L. Keyes, S. A. Schoff, E. W. Sampson, J. R. Carter, E. A. Whiston.

*Providence.*—Thomas Hope, James G. Whitehouse, D. L. Daboll, George E. Manchester, Thomas Hope, Jr., Benjamin A. Jackson.

*Salem.*—S. M. Cate, Samuel Worcester, Joseph Ropes.

*Springfield.*—N. Foster.

*Waltham.*—Joel Shedd, John S. Prince, George Phinney.

*Yarmouth.*—Chauncey Conant, Henry C. Thacher.

There were also present Rev. W. B. Hayden, of Portland, Me., Mr. George Broadfield, of Manchester, England, and Dr. Alfred Goodell, of New York.

3. Reports were received and read from the Societies in Abington, Boston, Boston Highlands, Bridgewater, Brookline, East Bridgewater, Fall River, Foxboro' and Mansfield, Lancaster, Newton, Providence, Salem, Springfield, Waltham, Yarmouthport, and Brockton.

4. The Roll was called.

5. The Secretary read the Orders of the Day.

6. The Presiding Minister read his report.

7. The Executive Committee presented its report, action upon which was deferred.

8. The Committee of Ministers presented, through Rev. W. Goddard, Jr., its report on the "Duty of the Church to the Young."

9. Mr. F. A. Dewson presented the semi-annual report of the Massachusetts New-Church Union.

10. Religious services were then held, conducted by Rev. W. H. Hinkley, who preached from John xii. 5, 6.

11. In connection with the services, the Presiding Minister ordained into the ministry Joseph S. David.

12. The collection for the Union amounted to $93.00.

13. The hour of 3 P.M. was assigned for the Essay.

14. After the services an intermission was taken.

### Afternoon Session.

15. The reading of the Minutes and the calling of the Roll were, by vote, dispensed with.

16. The Executive Committee Report was taken up.

17. The following preambles and resolution, recommended by the Committee, were then adopted: —

*Whereas*, It is of great importance that at the meetings of the General Convention the several local bodies of the Church be *uniformly* represented by a sufficient number of ministers and laymen, whose attention shall be exclusively given to the work in hand; and

*Whereas*, It is impossible to obtain such a suitable and efficient representation without paying the necessary expenses of those who constitute it; therefore,

*Resolved*, That as this Association will be entitled to a representation in the next Convention of not far from ninety ministers and delegates, provision be made for sending *one-third* of that number, and that the Executive Committee be instructed to select this delegation; and also that the raising of a subscription to pay the minimum expenses of the Delegation be referred to the Standing Committee of the Union.

18. It was voted that By-Law 23, so far as it conflicts with the vote just taken, be suspended till otherwise ordered.

19. The recommendation of the Committee, in regard to the Order of Exercises at the sessions of the Association, was laid upon the table for further consideration.

20. The recommendation of the Committee that the Presiding Minister and Secretary prepare the Report of this body to the General Convention was adopted.

21. The subject of the proposed additional By-Laws in regard to membership in this body was, in accordance with the request of the Committee, continued in its hands.

22. At 3 P.M. Dr. L. G. Lowe, of Bridgewater, read a paper on on "The Relations of New Churchmen to Other Men."

23. There being no time for the usual discussion, it was omitted, and the Association voted that the paper be printed in "The New Jerusalem Magazine." [See Magazine for June, 1882.]

24. A Sub-Committee, appointed for this purpose by the Executive Committee, then presented a communication calling attention to some matters now pending before the General Convention.

25. On the subject of the Constitution of the Executive Committee of the Convention, the following resolution was adopted: —

*Resolved*, That in the opinion of this Association, to make the Executive Committee strictly a representative body, it should have members from each Association in proportion to numbers; that to make it large enough to give every Association direct representation, and only its due proportion, would make the Committee unwieldy and inefficient; that efficiency of service by the Committee is of greater moment than accurate representative character, but that in the selection of the Committee there should be as much regard to due representation of the several Associations as is consistent with the greatest efficiency in the Committee itself; and that this may be fully accomplished without a change of the Constitution and By-Laws.

26. In regard to the membership of the Convention, Rev. James Reed moved as follows: —

*Resolved*, As the sense of this Association, that it is desirable to so amend the Constitution of the General Convention that all who are authorized to vote and act at any of its meetings shall be annually elected by the Associations and isolated societies composing it, or in case of individual members by the Convention itself; and that this rule shall be applicable to ministers as well as laymen, with the exception of Presiding Ministers of Associations who shall be members of the Convention by virtue of their office.

An amendment excepting the pastors of societies as well as the Presiding Ministers was offered, but was not agreed to. The original resolution was then adopted.

27. The following resolution, also recommended by the Sub-Committee, was adopted: —

*Resolved*, That this Association approves of the recommendation of the Executive Committee of the General Convention, made at the last meeting of the Convention in reference to casting the vote of an Association when the delegation is divided.

28. Mr. F. A. Dewson moved the following, which was adopted:

*Whereas*, The growth and extension of the external New Church, its changed relation to the community, and its increased facility for performing new uses, have so far changed the relation of its component bodies to the General Convention as to make harmony of thought and action, under its present rules, a matter of more difficulty than is consistent with true brotherhood; therefore,

*Resolved*, That this Association recommend to the General Convention the consideration of such revision and simplification of its Constitution and By-Laws as will better represent the scope of its uses and conduce to their more efficient prosecution.

29. It was voted that the Report on the "Duty of the Church to the Young" be placed in the hands of the Standing Committee of the Union for publication in tract form.

30. The importance of increasing the missionary uses of the Association was spoken of, and the following resolution was offered and adopted:—

*Resolved*, That this Association would express its approval of the plans for increasing missionary work, and would urge upon the Missionary Board to procure, if possible, the services of an additional missionary.

31. Rev. W. H. Hinkley moved the following:—

*Resolved*, That in the opinion of this Association, the plan for the incorporation of the Board of Publication in the State of New York, presented at the last meeting of the General Convention, will promote the greater efficiency of the Board, and secure larger means for carrying on its work for the benefit of all parts of the Church.

The resolution was adopted.

32. The Report of the Executive Committee was taken up.

33. It was voted that the new order of exercises recommended by the Committee be adopted for one year.

34. The following was adopted by a rising vote: Since it has pleased the Lord to remove to the higher life our brother, Theophilus Parsons,

*Resolved*, That this Association place upon its records an expression of its appreciation of his services for many years. Clear-sighted in the perception of truth, reverent in the presence of holy things, forcible in speech and written word, just and kind in all relations of life, his companionship and assistance in our work were always valued, and the cessation of his earthly help is to us

a serious loss, but we realize that the influence of his spiritual presence will continue to aid us in carrying forward the cause of the New Age.

*Resolved*, That a copy of this resolution be sent to the family.

35. It was voted that the next meeting be held in Abington, in October, the day to be determined by the Presiding Minister and Secretary.

36. The 71st Selection was then sung, and the Presiding Minister pronounced the benediction. Adjourned.

THEODORE F. WRIGHT,
*Secretary.*

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## OFFICERS OF THE ASSOCIATION.

*Presiding Minister.*— Rev. Joseph Pettee, Abington.

*Secretary.*— Rev. Theodore F. Wright, Bridgewater.

*Committee of Ministers.*— Rev. Messrs. Joseph Pettee, Warren Goddard, S. H. Worcester, J. P. Perry, James Reed, T. O. Paine, John Worcester, C. A. Dunham, S. M. Warren, W. H. Hinkley, Charles Hardon, T. F. Wright, W. H. Mayhew, Stephen Jepson, W. Goddard, Jr., H. W. Wright, H. E. Goddard, Richard Ward, John Westall, D. V. Bowen, J. E. Werren, and J. S. David.

*Lay Members of Executive Committee.*— Messrs. Joseph Pettee, Jr., Abington; David L. Webster, Francis Phelps, A. T. Lowe, J. G. Webster, Luther Clark, Wm. J. Cutler, and George T. Hawley, Boston; Horace P. Chandler, Boston Highlands; Lewis G. Lowe, Bridgewater; H. A. Ford, Brockton; W. B. Haseltine, Brookline; W. S. Davis, Contoocook; Thomas Conant, East Bridgewater; Thomas Almy, Fall River; E. Jasper Fisher, Mansfield; H. D. Humphrey, Lancaster; F. A. Dewson, Newton; Francis Pratt, Pawtucket; Thomas Hope, Providence; S. M. Cate, Salem; Nathan Foster, Springfield; George Phinney, Waltham; and H. C. Thacher, Yarmouth.

*Committee on Religious Education.*— Rev. John Worcester, Rev. W. H. Mayhew, Mr. J. T. Prince, Rev. T. F. Wright, and Mr. A. M. Knight.

## OFFICERS OF THE UNION.

*President.*—Mr. Francis A. Dewson, Newton.
*Secretary.*—Mr. Arthur Burnham, Boston.
*Treasurer.*—Mr. Albert Cushman, Brookline.

*Directors.*—Messrs. Geo. B. Davis, H. P. Chandler, George Ropes, J. A. Thompson, Boston; R. M. Pulsifer, Newton; S. M. Warren, Roxbury; Lyman Clark, Brockton; Albert Mason, Brookline; Charles Harris, Boston.

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## MISSIONARY BOARD.

Rev. Messrs. Joseph Pettee, W. H. Hinkley, John Worcester, T. F. Wright, and Mr. W. J. Cutler, on the part of the Association; Rev. S. M. Warren, Messrs. Francis Phelps, F. A. Dewson, Albert Mason, and E. A. Whiston, on the part of the Union.

# REPORTS OF SOCIETIES.

*Abington.*— Rev. J. E. Werren, *Pastor.*

The important event of the year in the Abington Society has been the Society's call to Rev. J. E. Werren to become its pastor, and Mr. Werren's acceptance of the invitation. The ordination of Mr. Werren, and his installation as pastor of the Society, took place at Abington, Sabbath, March 26th, Rev. Joseph Pettee officiating as ordaining minister, and Revs. Timothy O. Paine, Theodore F. Wright, and Henry E. Goddard assisting in the services. The invitation having been extended with marked unanimity on the part of the Society, with the approbation of the congregation, after Mr. Werren had served the Society as its minister for a period of two years, and Mr. Werren having accepted the invitation with a very heartfelt mingling of submission and joy, the interest and participation in the occasion was very strong and inspiring. The many friends who kindly came from the neighboring societies contributed gratefully to the sacred celebration. Rev. Warren Goddard, Sr., who had been minister to the Society previous to Mr. Pettee's pastorate, added the benediction of his presence.

The importance of the step the Society has hereby taken will be the more apparent if it be remembered that, having existed since 1835, Mr. Pettee has been its only pastor, his pastorate having extended from July, 1838, to July, 1874, and since the latter date only temporary engagements with ministers having been made for the maintenance of worship and work. The step which the Society has taken is therefore more than an important, it is a great one.

The ministrations of the year have followed the usual order, consisting of morning service throughout the year, followed by Sabbath-School, excepting in the months of July and August. The attendance upon these has been good,— more evenly good than usual.

Pleasant social gatherings have occurred at intervals through the winter, the alternate ones being social and pleasant suppers

at the homes of members of the congregation. Besides the winter series of meetings, there have come and been enjoyed in their season a spring festival, a union picnic with the other religious societies of the town, graced by the presence of His Excellency the Governor, an excursion to the beach, and the Christmas celebration, which always proves the season of tenderest and most peaceful joys. So much have we come to value the observance of these annually occurring events and celebrations in their season, each so unlike another, and each leaving the clear impress of its particular significance and character so pleasantly and helpfully upon the mind and life, that the thought suggests itself whether we may not grow, in time, to make the whole year in our church services a series of observances of the special events in the earthly life of our Lord, as the older church organizations do, but filling the year's march of anniversary events with the spirit and life of the New Jerusalem. The thought is suggested by noting that a tendency in this direction, effective for a few years past, receives, apparently, the approval of minds and hearts.

The following-named members of the Society have passed into the spiritual world: Mr. Jeremiah Towle, Mrs. Daniel Noyes, Mrs. Isaiah Noyes, Mr. Alden Loud, and Miss Henrietta Tarbell. All except the last-named were called home after a full measure of life here, and when age had incapacitated them for further activity. They were active members of the Church in its infancy, and are gratefully held in remembrance for the work they helped to make ready for the present generation to take up and carry on. Truly, "other men labored, and we are entered into their labors." Mr. Austin Cobb has also deceased at an advanced age. He was one of the original twelve who, in 1830, were formed by civil authority into a legal society. He always remained an attendant upon the Sabbath worship, but never became a member of the religious society. Our number has therefore been unusually diminished by death the past year.

Rev. C. A. Dunham and Mrs. Dunham have been transferred to the Boston Society.

There are now seventy-three members; of these about fifty are resident. The congregation includes about one hundred and fifty persons.

The envelope system of weekly offerings continues to be pursued, and receives, year by year, our growing confidence in its value and efficacy. The support of Church work is thereby put

upon a very strong and proper basis, the co-operation of all in the financial as well as the religious condition of the Society.

With our new pastor to teach us and lead us, we look trustfully forward to realize seed-times and harvests of the Lord's blessed truths and goods for the regeneration of our own and others' souls.

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*Boston.*— Rev. James Reed, *Pastor.*

The year just passed has not been a particularly eventful one with our Society, but we feel that it has been one of substantial growth. Attendance on our regular morning services has somewhat increased, our Friday evening meetings in preparation for the Holy Supper have been well attended, and the remarks of our pastor on these occasions have been listened to with profound interest, and, we doubt not, with spiritual benefit to all. The adult classes of the Sunday-School continue to be largely attended. They number, in the aggregate, about one hundred and thirty persons, whose regular attendance and earnest attention give evidence of a growing and genuine interest in the doctrines, which cannot fail to have effect in extending the influence and improving the life of the Church. In addition to these classes, our pastor has a class of about twenty-five ladies, who meet with him on Tuesday in each week, to study the work on "Divine Love and Wisdom." Our social meetings have also been largely attended, and have proved both enjoyable and profitable occasions. These meetings vary in character. Some of them are tea-parties, at others essays or lectures are read, at others we have reading and music, and at all of them there is an opportunity for conversation and friendly intercourse. Our Young People's Association holds meetings once a fortnight, at which papers are frequently read and afterwards discussed. Among the subjects of papers thus read and discussed during the past year were: "Roman Catholicism in America," "Episcopalianism in America," "Calvinism and Methodism in America," "Unitarianism and Universalism in America," "Unbelief in America," and "The New Church in America."

Our church committee holds weekly meetings during about eight months in the year. This board has recently adopted measures to obtain for free distribution some of the tracts of the Philadelphia Publishing Society, and to have published by the same

society, and distributed in the same manner, some of our own pastor's sermons, and other papers.

During the year the following members of our Society have been removed to the spiritual world: Mrs. Rebecca Nichols, Mr. John S. Williams, Mrs. Abigail H. Gandolfo, Mr. Abner H. Hardy, Mr. John G. Davis, Mrs. Martha A. B. Chandler, Mrs. Lydia Worcester, Prof. Theophilus Parsons, Miss Chloe Haven. Mr. Davis was an active and useful man. He was a constant and regular attendant on our services, and he was efficient in the business affairs of the Society. Mrs. Worcester joined the Society in 1844, and, as the wife of Dr. Thomas Worcester, she filled a large place most usefully so long as she and Dr. Worcester continued to live in Boston.

Miss Haven was one of our very oldest members, but as she lived all the latter part of her life in Framingham, she had little active relationship with us.

There is hardly any name more widely known and honored in the New Church than that of Prof. Theophilus Parsons. He was one of the earliest receivers of the doctrines in Massachusetts, one of the most constant and intelligent students of them, and one of the most earnest and faithful of those who have striven to apply them to life. Prof. Parsons was a man of unusual powers of mind, and he always brought the best of those powers into the service of the Church. A lawyer by profession, an extensive writer upon legal topics, and actively engaged either in the practice of law, or in his duties as Dane Professor in Harvard College Law School — which position he held from the year 1847 till the year 1870 — he nevertheless found time to write extensively on New-Church subjects, and by such works as "Deus Homo," "The Infinite and Finite," "Outlines of the Religion and Philosophy of Swedenborg," and others,— besides almost numberless essays and magazine articles,— he has been widely useful, both to New Churchmen and to others. As a writer and speaker he has had, in our Church, few equals for clearness of understanding, precision of language, and for candor and good-nature in argument. Prof. Parsons was born at Newburyport in 1797. He was married in 1823, and in the same year both he and his wife became members of this Society. His record as a church member is almost without parallel. Though living in Cambridge, he was a constant and regular attendant on the services of the church. He took an

active part in the management of its affairs, was for many years a member of the Church Committee, and for a period of over fifty years he did not once fail to be present at the sacrament of the Holy Supper.

There have been during the year, in the Society, thirty-two baptisms, twenty confirmations, nine deaths, eight marriages, twenty funerals, and thirty-three new members have been received.

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*Boston Highlands.*— Rev. D. V. Bowen, *Minister.*

This Society has held its regular Sunday morning services throughout the year, with the exception of two months in the summer, the Sunday-School holding its session after the close of the morning services. Mr. Bowen has filled the pulpit throughout the year, with the exception of a few Sundays. A course of instructive and interesting lectures were delivered on Sunday evenings during the winter, as follows: Six by Mr. Bowen, two by Mr. Jos. S. David, and one each by Messrs. J. K. Smyth, Willard H. Hinkley, J. E. Werren, and James Reed.

Though none of our members have been removed to the spiritual world, we miss from our Sunday-School two of our brightest children, the Kittson sisters, who were taken from this world to learn more fully, in the next, those truths which they took such pleasure in listening to here.

Our minister and his wife were called upon to part, for a time, with their little boy and girl, who were removed to the spiritual world upon the same day; only those who have experienced a like separation from dear ones can know how great was their trial; but they have borne it in a manner that would have been impossible had they not been sustained and comforted by the truths of the New Jerusalem.

While our numbers have not changed, we feel that we have gained in spiritual strength the past year.

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*Bridgewater.* — Rev. T. F. Wright, *Pastor.*

This Society has had its usual services without interruption (conducted, in the vacation of our pastor, by Rev. S. H. Worces-

ter). The morning service is at 10½ o'clock, the Sunday-School immediately after in the vestry, superintended by the pastor, who teaches the oldest class; at the same time the adult class assembles in the audience-room. It was under the charge of Dr. Worcester, until, much to their regret, he declined, and is now under the very acceptable charge of Dr. L. G. Lowe.

Our pastor has also given ten evening lectures on the other life, succeeded by informal evening meetings in the vestry for instruction in the doctrines. We have also had meetings at the pastor's house, by his invitation, Tuesday evenings, to hear a general explanation of the Apocalypse.

The ladies have had their sewing meetings for those of their number in need. They have also furnished a ward in the N. E. Hospital. A series of social meetings in the vestry has also been held.

Col. Abram Washburn, one of our oldest and valued members, departed May 28th, 1881, aged 86 years. He was one who always had the good of the Church at heart, and was active in its service.

The following members have been added to our Society the last year: Nahum Washburn, Jr., Martha W. Alden, George F. Leonard, and Lucy M. Leonard, his wife.

A family of four persons, three of them members of the Church of England, were drawn to our church by our pastor's teaching more and more for the last two years, hiring seats, and taking active part in all our meetings, religious and social. Three months since, our pastor was called to conduct the funeral services of three of those persons in one week. We feel the loss very much here, on the natural plane, at least; but that the Lord, in his Divine Providence, permitted it for good, we cannot doubt.

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*Brockton.*—Rev. H. E. Goddard, *Pastor.*

Services have been conducted in the same manner as usual, and the general attendance has been very good.

Two members have been received into the Society, and two have been removed to the spiritual world.

The Sunday-School has been in charge of the pastor, who

teaches, also, the junior doctrinal class. Rev. Warren Goddard is leader of the senior class.

The school has given several concerts during the year, consisting of recitations and singing, which have been of much interest to school and parents.

Besides the regular course of entertainment, the young people of the Society have been having social parties, at private houses, that have proved a source of pleasant enjoyment.

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*Brookline.*— Rev. W. H. Hinkley, *Pastor.*

The year covered by the present report has been one of more than ordinary moment to the Brookline Society.

In June last, Rev. Warren Goddard, Jr., resigned the pastorate of this Society, to accept the pastorate of the Providence Society. Our people were much attached to Mr. Goddard, and were slow to accept the view that greater use could be served by his transfer to a larger field. In its weakness and need, the Society felt that the loss of its pastor was a trial greater than it could bear. After much deliberation, reluctant assent was given to that which could not be averted. Mr. Goddard's resignation was accepted to take effect on the first day of September last. The relation, which had been of great use to all affected by it, was terminated in mutual kindness. There was with the Society a humble and prayerful purpose to draw closer together to bear that which might be to be borne, and to do that which was to be done. With one accord it was desired that the vacant pastorate should be filled with as little delay as practicable.

Aided by the kindly counsels of the former paster, and of others whom it was proper to consult, communication was opened with Rev. Willard H. Hinkley, then of Indianapolis, and arrangements were made for him to preach for us three Sundays in September. This he did to the entire acceptance of our people. At a full meeting of the Society a unanimous call was extended to him to become our pastor. The call was accepted, and on the first Sunday of November Mr. Hinkley entered on the duties of the office. He was formally installed by the Presiding Minister of the Association on the first Sunday of December, Rev. S. M. Warren and Rev. James Reed assisting in the service.

The Society gratefully recognizes that it has been led in ways which it could not foresee out of the trouble which seemed so grievous to be borne. Without weary waiting, or dangerous drifting, through no painful process to reconcile divided opinions, but more quickly than we could have dared to hope, with each step taken in entire harmony and unanimity, the choice of a new pastor was made, and, under the same Divine Providence, the choice was permitted to prevail.

Mr. Hinkley's labors with us have thus far been all that was anticipated. The Society seems to have gathered strength from the experience to which it has been subjected, and the greater effort which that experience has induced. The attendance on public worship has somewhat increased. The Sabbath-School has been well attended, and the interest fully maintained. A special doctrinal class, for instruction of the young people, has been held by the pastor Sunday afternoons, from Christmas to the first Sunday in April, which has been largely attended, and much interest has been manifested in the instruction given. Seven persons have applied for admission to the Society at the quarterly meeting.

Social meetings have been held through the winter, commencing with a reception to the pastor early in December, followed by a Christmas party of more than usual success, and thereafter by meetings alternate Wednesday evenings at the houses of members. The attendance and interest in these meetings has been greater than heretofore, and it is believed that an important service has been rendered by them in bringing the Society and congregation into closer fellowship, and strengthening attachment to the Church.

The financial condition of the Society, though not materially changed, is somewhat more encouraging. Though far from ability to give to its pastor the pecuniary support which a minister needs for the fullest performance of his use in the community, there are indications that the little which it has heretofore been possible to do will be continued with some increase. A parsonage is being built on the land adjoining our church, which, by utilizing a valuable piece of land, will enable us to provide a comfortable home for the pastor at less annual cost than it could otherwise be furnished. Outwardly, while there is no radical improvement in our condition, there is greater hopefulness and fuller appreciation of the measure of prosperity already attending our efforts. The interior progress of individuals or societies is known to the Lord alone. We presume to no estimate of the relative interior states

of the past and present. Conscious of much shortcoming then and now, we humbly desire to know what the Lord would have us to do in the present, that it may be possible for him to be with us more and more fully, as he is ever ready to be.

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*East Bridgewater.*— Rev. T. O. Paine, *Pastor.*

There has never been a time in the history of this Society when the attendance at our morning worship has been so large as during the past six months.

Our pastor has worked faithfully, and broken the bread of life to his congregation with great acceptance. He has given us remarkable sermons, powerful and searching. Many young persons and people of other denominations are constant in their attendance.

We have had a course of very pleasant entertainments: A concert and literary combined; a reading, two dancing parties, a tea party, and three dramatic entertainments.

These have all been a financial success. The profits were over two hundred dollars. We sold our old piano, and have a nice new one for our Sunday-School rooms, which we paid for with the proceeds.

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*Fall River.*— Rev. John Westall, *Pastor.*

Our Sabbath services have been held regularly during the year, with the exception of the usual summer vacation, and one severely stormy Sabbath morning, when the snow made the streets impassable. The Rev. Mr. Pettee, our Presiding Minister, has preached for us twice. The average attendance at the morning service is about fifty. One of our members has gone to reside in St. Louis, and two families of our congregation have removed to other cities, and we miss them all. The average attendance at the Communion service is twenty. Six of our members reside out of the city. We have had a few meetings on the Sabbath evening. In the summer it is our custom to have Vesper services, with a good deal of singing, prayer, reading from the Word, and a very brief extemporaneous address by the pastor. These services follow the close of the summer term of the Sabbath-School.

Our Sabbath-School has been held as usual on Sabbath afternoons. Our pastor is the superintendent, and has charge of the adult class. "The Lesson Paper" is used in that class, and in four others. The Gospel of John is more interior than the other gospels, and adapted to the use of the older scholars as lessons. We should like more help for the younger classes; we need it. The Sabbath-School held its Christmas service on the Sabbath afternoon, Christmas coming on that day. It was one of the best we have ever had. Some of the classes repeated from the Word, the prophecies of the Lord's coming, and others their fulfilment. Appropriate hymns and original poems were recited. The music was good. Presents of books were distributed quietly to the classes. It seemed more like a Christmas service than usual, perhaps from its coming on the Sabbath; and it lifted up the coming of the Lord, as the central idea, which the service was designed to commemorate.

Our "Ladies' Reading Circle" meets weekly, and has read the work on "The Athanasian Creed." It is now reading "The Apocalypse Revealed." We regard this as a useful meeting. We have had a series of social meetings, including three tea parties, with singing and brief reading. Our pastor has assisted at one marriage, and has officiated at five funerals, three of them little children belonging to our Society. He has also spoken, by request, at three others.

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*Lancaster.*—Rev. Richard Ward, *Pastor.*

Although the report of this Society a year ago had a hopeful, and, perhaps, sanguine tone, yet this review of the year announces that all has been realized in a material way which was undertaken.

Notwithstanding there were diverse views at the beginning in respect to some things, yet, when the time for action came, there was an entire unity, which evinces that the Heavenly Doctrines are having their perfect work in some good degree.

The Society completed and dedicated their house of worship on Dec. 1st, 1881; Rev. Messrs. Pettee, Wright, and Reed conducted the services. The stone for the walls was quarried in the town, and most of the inside finish (of cherry) grew on the site where the

chapel stands. As the tree was over one hundred years old, is it too much to say that this place was preparing for the new doctrines at the very time they were given to the earth from the heavens?

The attendance at the Sabbath service, though still small, is double that of a short time ago. The members do not share in the fears of a neighbor who lives near the chapel, who said that it seemed poor policy to build it of stone, because, when the Society became extinct it could not be moved away for some other use.

On the same day of the dedication, Rev. Richard Ward was installed as our pastor.

The services of the day were peculiarly interesting and instructive. It is an event that we gladly notice, that a few weeks ago the New-Church people from Worcester visited us, spending an evening socially, during which Mr. Ward gave his lecture on the correspondence of some of the good animals.

The Sunday-School and weekly reading meetings are maintained as usual.

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*Newton.*— Rev. John Worcester, *Pastor.*

The history of the Newton Society for the past year necessarily records but little work, compared with some other years, on account of the absence of our pastor.

As is well known to the Association, Mr. Worcester's health, which was in a less vigorous condition than usual during the last summer, seemed to demand a respite for a season from his accustomed winter duties. After careful deliberation and consultation, it was thought best that he should journey to the Mediterranean and the East during the months when it was probable that the severity of our New England climate would be hurtful to him. Accordingly he sailed in the middle of November for Gibraltar and Naples, and speedily took passage thence for the Nile. He travelled leisurely, as is the custom of the Nile boats, as far South as the second cataract, and then down the river again. His health has not improved as rapidly as was hoped, and he has had one severe illness of about three weeks' duration; but we are glad to be able to state that his son, who is with him, reports that he hopes this illness was a turning-point in the disease, as his re-

covery seems to be progressing more rapidly than before. They expected to reach Cairo on their return trip, about the twelfth of March, to stay awhile, and then decide what was practicable to attempt next. We are still in doubt whether the tour in Palestine, contemplated when they left home, will be undertaken.

It could not be otherwise than that our winter's work should have been less vigorously prosecuted, and our uses less completely performed, than if we had the presence and leadership of our pastor. We have, however, maintained our regular Sabbath worship, and other society uses, with a good degree of interest. It was decided that our church services should be conducted by Mr. Dewson, who kindly consented to perform this duty, and it has proved to be a very satisfactory arrangement. One of Mr. Worcester's sermons has been read each Sunday, and a quite good attendance has been maintained. Mr. Pettee comes to us once a quarter, preaching, and administering the Holy Supper.

The Sunday-School work is regularly continued, and the interest and attendance are fairly good. The loss of the valuable teaching of Mr. Worcester, in the general lesson which he gives each Sunday when at home, is necessarily a deprivation which detracts from the interest of the school. The adult class has kept together, and is now studying the work on the "Athanasian Creed" with evident interest, the "Doctrine of Life" having been completed earlier in the season. At Christmas the children had a pleasant time, with a tree and appropriate singing.

A series of social meetings at the houses of our members has been the source of much pleasure, and has been profitable as one means of keeping us united in our society life. At these meetings, readings, lectures, parlor games, and social converse, have contributed to the enjoyment of the occasion.

Our Sewing Society, which we regard as an important part of our work, has held its regular meetings, and done good service, as in former years. Besides assistance rendered several poor children, and the usual work for the New England and Homœopathic Hospitals, the ladies have undertaken to supply a bureau of clothing for the North End Industrial Home, in Boston, to be kept for loaning to the sick or needy. A pleasant feature of their meetings has been the reading from books of travel, which has enabled them more intelligently to follow our pastor in his journeyings. They have also had the pleasure of listening to Mr. Worcester's letters from abroad, by which he has kept in communication with

his people. These letters naturally evince the writer's most earnest interest in that work which makes his life when he is with us: the growth of the Church in the hearts and minds of men. In one of his latest letters he says, "I am very glad you had so good a Christmas Sunday, and also that the social entertainments have been so admirably sustained, and so successful. I feel very grateful to those who are doing so much to preserve the life of the Society; by no means forgetting the faithful members of the Sewing Society."

Mrs. S. A. Schoff, one of our most active and efficient members, has passed into the spiritual world. For many years a highly-valued Sunday-School teacher, and worker in the Sewing Circle, always ready with cheerful heart and willing hands to perform good works from the evident love of use, her removal has, according to the appearance, left a vacancy in our Society, which seems to make it less complete than before. We know, however, that this is only an appearance; and that she can aid even more helpfully, than when in this world, in making us an efficient Society of the Lord's New Church.

We close this report with the expression of our ardent desire that another winter may find us more fully equipped for its duties, by having our pastor with us, with health and strength restored.

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*Pawtucket.*

There has been but little change during the year in our Society, except the very discouraging fact of a decrease in the average attendance from twenty to fourteen.

Rev. Joseph Pettee has preached four times, and administered the sacrament of the Holy Supper each time. Rev. Charles Hardon has preached twice, and Rev. Edwin Gould three times.

Although our income is not large, our financial condition is very good. We collected, for church purposes, one hundred and seventy-five dollars, and contributed fifty dollars to the Union.

At the beginning of the year we had a debt of two hundred and fifty-five dollars ($255.00) on the organ, which was cancelled by a generous member, and the Society is now entirely free from debt.

The Sabbath-School has continued as usual, under the super-

intendence of Mr. A. Chaplin, with no decrease in numbers from last year, namely, fourteen.

The adult class are reading "True Christian Religion," under the direction of the superintendent. Another class of young men, with Mr. Francis Pratt, are reading "Heaven and Hell," and another of children, under Miss Hattie Chaplin. Sunday-School is held immediately after morning service.

The Sunday-School has in the hands of the treasurer sixty-five dollars, which has been collected by penny contributions, and a library of three hundred volumes. The singing is generally from the "Hosanna," but occasionally from the "Chapel Gems."

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*Providence.*— Rev. Warren Goddard, Jr., *Pastor.*

The work of the Providence Society is progressing in a satisfactory manner. Mr. Hardon preached for us until July of last year, giving many instructive sermons. At the expiration of his engagement, the pulpit was supplied by readers until the first Sabbath in September, when Rev. Warren Goddard, Jr., began his work among us as our pastor. As a result of his seven months' labors, twelve persons joined themselves with the Society on last Sabbath, and eight joined last December. The new members are people who have been connected with the church or Sabbath-School for years, and they desire in this way to unite themselves more closely with us and our work.

The pastor has formed a confirmation class, which meets weekly for the study of the doctrines of the Church. On Sunday evenings we have conversational meetings for the study of the spiritual signification of the characters of the Bible.

During the past year we have had twenty additions to our membership, but have lost three by death. Our present membership is eighty-three.

The work of our Young People's Society is also prosperous. The objects of the Society are to aid the Providence Society in clearing off the debt of the church by the establishment of a sinking fund, to aid in the general work of the Church, and to promote its social interests. The Society is doing its work well; its sinking fund is growing through subscriptions, contributions, and entertainments. All of its members are active workers in the duties of the Church. The social life of the Church is well

attended to, and several entertainments of a musical and literary character have been given recently, with successful results.

Our Sabbath-School, still under the superintendence of Mr. Thomas Hope, is well attended. Its work is interesting, and there is no lack of willing hearts to perform its duties. We have secured good results by changing the hour of the Sabbath-School service from three o'clock to half-past twelve, immediately after the morning service.

Mr. Joseph A. Barker, of our city, has established, in the R. I. Hospital, a perpetual free bed, in the name of the Providence Society. This gift, costing its donor four thousand dollars, has already been made use of, and will be of great benefit to the Society in the future. Mr. Barker's generosity and interest in the doctrines are also manifested by his supplying a large quantity of tracts for free distribution. At our evening lectures last fall, over one hundred of these tracts were taken each night by the congregation. At the Reading Room and Branch Library, at 256 Broad Street, three hundred are distributed each week.

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*Salem.*

Since our last report there has been no marked change in the condition of our Society. We are without a pastor, but have had constant services on the Sabbath, conducted by ministers and licentiates of the Church, who have not staid with us during the week.

The welfare of the Society requires a change, and it will hereafter be our effort to have a resident minister, and, if possible, a pastor, who will be more identified with all our interests than one can be who merely comes to preach, and to lead in worship.

The Sabbath-School, under the care of Dr. Worcester, meets at the close of the morning service. There has been some falling off in the attendance, but of late there are indications of increasing interest, and we feel that an important use is performed to the benefit of all who attend. An adult class, of about fifteen members, has usually been conducted by the officiating minister.

The ladies of the Society continue their semi-monthly meetings, to work in aid of the funds of the Society. They also provide, once a month, a social entertainment, with tea, etc., to which all are invited.

*Waltham.*— Benjamin Worcester, *Leader.*

But one event of general interest has occurred within our Society during the past year,— the decease of Mrs. Thomas Worcester; who, though retaining her membership of the Boston Society, had been one with us in life and worship for many years. As a token of her abiding interest in the welfare of our Society, she left us a handsome bequest to pay off the debt on our chapel. But it did not need this to make us treasure her memory as one of our greatest blessings. Her devotion to the Church, her exceeding humility before the Lord, and her kind interest in the welfare of all, were a delight to us while her life was spared, and will remain an enduring lesson. What she endured the last year of her life, in the gradual loss of outer faculties, served plainly but to increase her childlike faith that in all things we are wonderfully cared for.

The only variation in our usual quiet society life, has been made by gathering those who want to be studying the doctrines of the Church together, into a doctrinal class, under the direction of Mr. Prince. About twenty-five meet thus together after the morning service, and pass an interesting and instructive hour.

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*Yarmouth.*— Rev. William H. Mayhew, *Pastor.*

Our Society has little that seems of special interest to communicate to the Association. No accession has been made to membership, nor has any death occurred during the year, either in the Society or congregation. The pastor has officiated at three funerals — of persons having no connection with us — and at one marriage.

A debt upon the parsonage of something more than a thousand dollars was removed during the early part of the year, leaving the Society in full and unencumbered possession of its entire church property.

### Report of the Presiding Minister.

During the past year, with few unavoidable exceptions, I have been regularly at the rooms on Wednesday and Thursday of each week, from 8½ in the forenoon to 4½ in the afternoon, and often on Saturdays and Mondays, for several hours. Besides meeting here such as may wish to consult me upon personal and Society matters, I attend to my correspondence, and furnish to clergymen and theological students the gift-books with which I am kept supplied from Philadelphia. The calls for these books by theological students are quite numerous, and I have many opportunities of giving a desirable direction to the thoughts of the young men in relation to them. A hundred and seventy-two volumes have been distributed,— about sixty to clergymen, and over a hundred to theological students connected with the Andover, Cambridge, Newton, Tufts, and Boston University seminaries.

Through the year, also, with very few exceptions, have attended the monthly meetings of the ministers and the Missionary Board, and the occasional ones of the Executive Committee.

Since Mr. Worcester, Principal of the Theological School, went abroad, I have had charge of his class in the study of the doctrines, occupying two hours each week, except the first in each month. The whole of this week Dr. Dike uses in giving his lectures to the school. Since Mr. Worcester left, the class has gone through with the work "Divine Love and Wisdom." Aside from the regular routine duties, including stated ministrations to societies and circles of receivers, I have made visits on two successive Sundays to Sharon, and have delivered a lecture on each occasion in the Unitarian Church. These, in connection with two others, one by Mr. T. F. Wright, and one by Mr. Jos. S. David, delivered at the same place, were provided by Mr. Barbour, a friend of the New Church, who has a summer residence in that town. The results were, I think, generally satisfactory.

In May last, and on the twenty-second of February of this year, I attended, at Hartford, meetings of the Connecticut Association of the New Church. Both occasions were quite enjoyable. Some twenty-five or thirty persons, principally from various parts of the State of Connecticut, came together for the day. Besides a reg-

ular service and sermon, the Holy Supper was administered, and a business meeting was held. At this meeting it was reported that Mr. David, in his missionary exploration of the State, had found between ninety and one hundred persons more or less interested in the Church. The services were held in the pleasant and convenient chapel connected with Dr. Burton's church, formerly that of Dr. Bushnell. A bountiful collation was partaken of before separation. By the urgent invitation of Mrs. Vinal, formerly Miss Hotchkiss, I went from Hartford to Middletown to spend the night. There I met Mrs. Hotchkiss, the mother, who had expected to be present at the meeting in Hartford, but was disappointed. The mother and daughter are both warmly interested in the Church. Mr. Hotchkiss, a very energetic and successful business man, at one time a member of Congress, died not long since. His widow has means, and has made inquiries of me in regard to the various uses of the Church, with the design of contributing to them. She proposed to forward in a few weeks the sum of five hundred dollars in aid of the Theological School, and this has been received.

The duties of Chairman of the Committee on Ecclesiastical Affairs, and of the Board of Missions of the General Convention, have devolved upon me; and those of the Board of Missions, particularly, require a good deal of labor, extensive correspondence, and the decision, in connection with the secretary and other members of the Board, of many important questions.

During the year I have officiated at the installation of four pastors,— of Warren Goddard, Jr., as pastor of the Providence Society; of Richard Ward, as pastor of the Lancaster Society; of Willard H. Hinkley, as pastor of the Brookline Society; and of Jacob E. Werren, as pastor of the Abington Society.

The installation of Mr. Ward as pastor, took place in connection with the dedication of a beautiful chapel built from the proceeds of a bequest of the late Henry Wilder, and furnished very appropriately by the warm co-operation of the ladies and gentlemen of the Society.

The change involved in the transfer of Warren Goddard, Jr., from the Brookline Society, where his services were highly esteemed and appreciated by all, and in filling his place with entire unanimity by Willard H. Hinkley, was effected without any but brotherly feeling, and with full conviction of the usefulness of the measure in all its bearings.

The several societies of our Association appear to be in a reasonably prosperous condition. In several of them there has been improvement quite marked; and in none of them, I trust, the contrary.

The Abington Society, which has been enjoying the services of Jacob E. Werren for the last two years, has recently, with entire unanimity, and with the cordial concurrence of the congregation, requested his ordination, and elected him its pastor. Mr. Werren responded favorably, and, with the concurrence of the Executive Committee of the Association, he was ordained and installed at Abington, on Sunday, March 26, 1882. This result, auspicious as it is of future prosperity, is exceedingly gratifying.

The Society at Salem has not yet secured a pastor. It is, however, providing itself quite regularly with ministerial services, and earnestly endeavoring to obtain a pastor. It is to be hoped and expected that the fulfilment of their desire will not long be delayed.

The Society at Springfield has been cheered and brightened by the residence with them of Mr. Auchterlonie and his family, formerly of Montreal. Mrs. Mary H. Warren has also become a member of the Society.

There can exist no doubt in the mind of any one that we should be seeking to improve in all directions. We are, at the best, realizing but imperfectly the spirit and life of the New Church. In the Divine Providence, for nearly three generations, the principles of the New Church have been known in this community, and have been doing what those who receive them have permitted them to do, in producing the life to which they tend. In each succeeding generation, their efficiency, not perhaps in the same, but in an appropriate form, should be increased. The sweet grapes that the fathers have eaten should produce results the opposite of those which have been produced heretofore by the fathers eating the sour. The children's regeneration should advance to a point beyond that reached by the fathers; and it is quite sure to do so if the parents do not fail in their duty to each other and to their children, and if the latter do not fail in theirs. And this leads to the observation that there is no more important duty, after that of co-operating with the Lord in what he is seeking to effect in ourselves, than that involved in the care and nurture of those who are to bear on their shoulders the burdens, and meet the responsibilities of thirty years hence.

During the year I have delivered three lectures, preached fifty-five times, in twenty-five different places, in seventeen where there are societies, and in eight where there are none, and have administered the Holy Supper twenty-nine times; have officiated at six baptisms, two confirmations, six funerals, two marriages, four installations, and one ordination; have granted three licenses to preach; have distributed to clergymen and students of theology one hundred and seventy-two volumes of the gift-books, and two copies of the "True Christian Religion" to laymen.

Another ordination is to take place to-day.

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## Report of the Missionary Board.

This Board has continued to hold monthly meetings to hear and consider the reports of the Presiding Minister, and to take such action as may at any time seem best in regard to other missionary work. As Mr. Pettee will report his own work, it need only be reported by us that Rev. C. A. Dunham was engaged, after consultation with the pastor of the Boston Society, to do such work in the city and its immediate vicinity as his health would permit. After a satisfactory employment of him for three months, the Board, learning that the Boston Society were prepared to engage him, discontinued the arrangement.

Rev. W. H. Mayhew made, in October last, a missionary visit to Martha's Vineyard. Rev. T. F. Wright has spent a Sunday for a like purpose in Sharon, and one in Canton. Mr. J. S. David has continued to lead in worship at Mansfield.

Some thought has been given to the importance of publishing tracts, and the Board is glad to learn that some steps in this direction have already been taken by the Union.

The Board has voted to ask that five hundred dollars be placed at its disposal, to be used in missionary work during the year. It proposes to do all that the funds appropriated will warrant in the effort to give publicity to the truths of the New Age, and assistance to those who receive them.

Respectfully submitted,

Jos. Pettee, *Chairman.*

## Report of the Executive Committee.

The Committee has held meetings October 31st, March 7th, and April 3d, and has considered all the subjects placed in its hands.

In regard to measures to be taken to secure a more even and regular representation of this Association in the General Convention, it has been thought best to recommend the adoption of the following preambles and resolution:—

"*Whereas*, It is of great importance that at the meetings of the General Convention the several local bodies of the Church be *uniformly* represented by a sufficient number of ministers and laymen, whose attention shall be exclusively given to the work in hand; *and Whereas*, It is impossible to obtain such a suitable and efficient representation without paying the necessary expenses of those who constitute it; therefore,

"*Resolved*, That as this Association will be entitled to a representation in the next Convention of not far from ninety ministers and delegates, provision be made for sending *one-third* of that number, and that the Executive Committee be instructed to select this delegation; also that the raising of a subscription to pay the minimum necessary expenses of the delegation be referred to the Standing Committee of the Union."

In case the above be favorably received, it will be necessary to suspend for the time the first half of By-Law 23.

In regard to the order of exercises at these meetings, which subject was referred to us, with special reference to the hour of holding religious services, the Committee has concluded to recommend that the hour of religious service be fixed at half-past ten o'clock, and that business be afterwards taken up in order as follows: Calling the Roll, reading the Journal, reading the Orders of the Day, election of officers, reports of Massachusetts New-Church Union, of the Societies, the Presiding Minister, the Missionary Board, the Executive Committee, the Committee of Ministers, the Committee on the Religious Education of Children and Youth, and that the By-Laws be so modified as to effect these changes.

The Committee has chosen as members of the Missionary Board on the part of the Association for the year ensuing, John Worcester, William J. Cutler, Willard H. Hinkley, and Theodore F. Wright.

It has taken action upon the request made to the Presiding Minister by the Abington Society for the ordination of Jacob E. Werren, and his installation as its pastor, and has unanimously recommended that the request be granted. It has also taken favorable action on the application of Joseph S. David for ordination.

It would recommend that its Chairman and Secretary be appointed to prepare the report of the Association to the Convention.

It has appointed a sub-committee to bring before this meeting some matters of importance now pending in the General Convention, and in regard to which there is need that all should be well informed.

On the subject of the additional By-Laws in reference to membership in this body, which were reported to the last session, and then recommitted, the Committee would ask for further time.

Respectfully submitted,

Jos. Pettee, *Chairman.*

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Report on Matters Pending in the General Convention.

The committee to whom was referred, by the Executive Committee of the Association, for consideration and report, the subject of an expression by the Association of its views upon several important measures, proposed at the last meeting of the General Convention of the New Jerusalem, held in the city of Washington, May 20–23, 1881, present the following report: —

This committee find that there are three subjects, of a general character, that were submitted to the Convention, and referred to its Executive Committee, namely: —

1st. The Constitution or Composition of the Executive Committee.

2d. Membership in the Convention.

3d. Voting by Associations.

One other subject, namely, "The Incorporation of the Board of Publication of the General Convention," has been before the Convention for several years, and is now in the hands of a special committee, having been referred back to this special committee, at the last meeting of the Convention.

Your committee was not appointed to report to this Association an opinion for or against any of these measures, but simply to state their nature, or the effect they will have, and also whether it would be useful for this body to express an opinion in regard to them, which might serve to guide its ministers and delegates in their action at the next meeting of the General Convention, to be held in the city of Chicago, in the month of June next.

We are of opinion that if the members of this Association are united, or nearly so, in regard to the proposed measures, that i will be eminently proper for the Association to express its views at this meeting.

In regard to the Executive Committee of the Convention, we may state that, according to Sect. 8 of the Constitution of the Convention, it now consists of "the President, Vice-President, Secretaries, and Treasurer of the Convention, together with ten other persons, to be chosen at large from the members of the Convention."

It is proposed to enlarge this committee, so that each Association shall have at least one member of it, leaving the quorum as at present. (See Min. 71, Journal of Gen. Con., 1881.) The question properly before us is, whether this committee shall be increased, and whether its members shall be chosen from all of the Associations, and as representing them, or whether they shall be chosen, as at present, from the members at large, mainly with reference to their fitness and ability to perform the duties of membership in the committee, and especially their ability and willingness to attend its meetings. There are now eleven Associations connected with the Convention: namely, the Maine, the Canada, the Massachusetts, the New York, the Pennsylvania, the Maryland, the Ohio, the Michigan, the Illinois, the Minnesota, and the Missouri.

With reference to membership in the Convention, by Sects. 2 and 3 of its Constitution, the committee is "composed of Associations, and other collective bodies of the Church, and members by election," and ministers; these Associations and collective bodies are represented by delegates, each Association being entitled to one delegate for every twenty members. Societies not connected with Associations, having less than twenty members, are entitled to one delegate. (See Sect. 4.) There are now, in addition to the Associations, six Societies represented in the Convention, and five individual members by election, who reside

in the city of Philadelphia, and are connected with a Society not belonging to the Convention.

One amendment proposed to the Convention for a change in its Constitution as to membership, is that "the membership of all persons in the Convention shall not extend beyond one year without reappointment or re-election." (See Min. 167, Journal, 1881.) Another is, that the Convention shall consist only of delegates from Associations, or other associated bodies of the Church. (See Min. 135, Journal, 1881.)

The effect of these amendments will readily be seen. By the present Constitution (Sect. 3) "all ministers belonging to the Associations and other collective bodies of the Church, in connection with this body," are members of the Convention. If the proposed amendments are adopted, individual members, delegates from Societies and Associations, and ministers, must be elected members of the Convention every year.

As to the third subject, "Voting by Associations," the rule proposed by the Executive Committee to the Convention, at its last meeting, was that, "when a delegation is not full,— a vote being taken by Associations,— the delegation being divided, the whole vote to which the Association or Society is entitled shall be divided in the same proportion." It was proposed to add, "unless such Association or Society shall otherwise direct." The whole subject was referred back to the Executive Committee, and will come up before the next meeting of the Convention. (See Mins. 114 and 115, Journal, 1881.)

The subject of the Incorporation of the Board of Publication has become familiar to the members of this Association, or a majority of them. Its final decision will be made, probably, at the next meeting.

In conclusion, your committee express the hope that time will be afforded for a consideration of the above subjects, involving matters of great importance to the Church at large, and that some resolutions may be adopted which will express the sense of this Association in regard to them.

All of which is respectfully submitted.

Willard H. Hinkley,
Jos. Pettee,
James Reed,
Albert Mason,
F. A. Dewson.

Boston, March 15, 1882.

STATISTICS FOR THE YEAR ENDING APRIL 6, 1882.

| Name of Society. | Pastor, Minister, or Leader. | Number of Members. | Average attendance at Holy Supper. | Average attendance at Worship. | Baptisms. | Confirmations. | Added to Membership. | Deaths and Removals. | S. S. Teachers. | S. S. Scholars. |
|---|---|---|---|---|---|---|---|---|---|---|
| Abington | J. E. Werren, Pastor | 73 | 40 | 80 | — | — | — | 7 | 6 | 45 |
| Boston | James Reed, Pastor | 654 | 284 | 446 | 28 | 20 | 33 | 12 | 24 | 291 |
| Boston Highlands | D. V. Bowen, Minister | 115 | 75 | 110 | 7 | 4 | — | — | 7 | 118 |
| Bridgewater | T. F. Wright, Pastor | 84 | 68 | 180 | 7 | 3 | 4 | 1 | 13 | 120 |
| Brockton | H. E. Goddard, Pastor | 82 | 58 | 200 | 4 | — | 2 | 2 | 9 | 111 |
| Brookline | W. H. Hinkley, Pastor | 42 | 36 | 68 | 4 | 8 | 2 | 1 | 5 | 50 |
| Contoocook | — | — | — | — | — | — | — | — | — | — |
| East Bridgewater | T. O. Paine, Pastor | 56 | 40 | 130 | — | — | — | 2 | 12 | 50 |
| Fall River | John Westall, Pastor | 28 | 20 | 50 | — | — | — | — | 7 | 44 |
| Foxboro' and Mansfield | J. S. David, Minister | 20 | 11 | 25 | 1 | — | — | — | 2 | 10 |
| Lancaster | Richard Ward, Pastor | 24 | 18 | 30 | 3 | — | 6 | 1 | 2 | 15 |
| Lowell | — | — | — | — | — | — | — | — | — | — |
| Newton | John Worcester, Pastor | 65 | 50 | — | 3 | — | — | 5 | 6 | 53 |
| Pawtucket | Francis Pratt, Leader | 10 | 10 | 14 | — | — | — | — | 3 | 14 |
| Providence | W. Goddard, Jr., Pastor | 83 | 43 | 120 | 3 | 6 | 20 | 3 | 8 | 160 |
| Salem | C. Hardon, Minister | 34 | 22 | 50 | — | — | — | 1 | 4 | 39 |
| Springfield | A. J. Auchterlonie, Leader | 15 | 12 | 25 | — | — | 1 | — | 3 | 20 |
| Taunton | — | 7 | — | — | — | — | — | — | — | — |
| Waltham | B. Worcester, Licentiate | 22 | 30 | 75 | 1 | 1 | — | — | 9 | 75 |
| Yarmouth | W. H. Mayhew, Pastor | 35 | 25 | 65 | — | — | — | — | 3 | 26 |

## Annual Report of the President of the Massachusetts New-Church Union.

The duty of compiling the Annual Report of the Union, and presenting a summary of its work, is upon this occasion far more agreeable than at any time for several years.

The interests committed to our charge are constantly and rapidly, if quietly, extending; very many new ways of usefulness to the Church and to the community, by means of such secular organization for uses as this corporation embodies, are constantly suggested to those who take an active part in its management.

It is therefore with unusual satisfaction that we are able to report a much better financial condition, even with the largely-increased expenditure upon which we were forced to enter at the beginning of the year, than the most sanguine had dared to think possible.

The business interests now in charge of our agents are so considerable in magnitude, and the care of the invested funds received from various quarters so important to all concerned, that the presentation of this phase of our condition seems the most prominent duty connected with the preparation of the annual report. It is impossible to make such a document other than dry discipline to both hearer and reader; but the work is of too great importance to be left mainly in the hands of the few who attend to its daily requirements, and should be fairly understood by every member of the Church.

An abstract of the Treasurer's Report will therefore first claim your attention.

Reference to our report of last year will show, upon page 29 of the printed Journal, that we began this year with a nominal balance of cash assets, consisting of cash and accounts, amounting to . . . . . $588 10

The income received during the year was,

| | | |
|---|---|---|
| from Contributions . . . . | $3,389 46 | |
| From Rents, less expenses . . . | 1,458 30 | |
| " Interest on Investments, etc. . . | 414 00 | |
| " Profit on book sales . . . | 277 11 | |
| | | $5,538 87 |
| Total . . . . . | | $6,126 97 |

EXPENDED.

| | | |
|---|---|---|
| For Mr. Pettee's salary and expenses | $1,458 43 | |
| " Missionary Work | 213 59 | |
| " Journals, etc. | 121 22 | |
| " General Convention Assessment | 140 10 | |
| " Salaries and expenses at Room | 2,357 62 | |
| " Bad debts charged off | 10 25 | |
| | | 4,301 21 |
| Balance | | $1,825 76 |

a gain of $1,237.66 from the balance of last year, the income having exceeded the expenditure by that amount.

It should, however, be stated that the salaries and expenses at the rooms are for eleven months only, as our financial year now closes March 1st, instead of at the end of the month, as formerly. The receipts of rents are also for eleven months, and, if collected, would have paid the above expenses, leaving the same result.

This balance consists partly of cash and notes receivable for temporary investment, and partly of debts due, and books and other assets on hand, and is all available, with the exception noted in the last report of the amount due us, then, and still, considered of little value, of about $579, which it has not been thought best to charge off.

It should also be noted that we are publishing the two magagines at a loss of $400 or $500 per annum. As there is still a balance to their credit towards the expenses of the balance of the year, it has not been thought best to charge off anything on this account until it is absolutely necessary to do so, as a gradual increase in subscribers and advertisers might entirely remove the necessity.

Allowing what may result from both these sources of loss, we have still sufficient residue to leave us in as good condition as at the beginning of last year, when our surplus was over eight hundred dollars.

The funds in our hands for general and trust purposes have been somewhat increased.

| | |
|---|---|
| The Thomas Fund to the amount of | $121 24 |
| " Scituate Sabbath-School Fund | 43 91 |
| " Library Fund | 239 56 |

And we have added

| | |
|---|---|
| The Timothy Mitchell Fund, a trust . . . . | 5,000 00 |
| " Searle Fund, for general purposes . . . . | 742 44 |
| " Emerson Fund " " . . . . | 200 00 |
| | $6,347 15 |

Two small funds have been reduced, viz. :—

| | | |
|---|---|---|
| The Tract Fund, by the amount of . . | $64 02 | |
| " Ministers' Fund " " . . | 100 65 | |
| | | $164 67 |
| Net increase . . . . . | | $6,182 48 |

These funds, as well as the balances belonging to the magazine accounts, and a part of the balance of the General Fund, are all invested, either permanently or temporarily, and are producing income.

The following statement shows the investment thus held :—

| Funds. | | Investments. | |
|---|---|---|---|
| Jenkins Fund . . | $30,296 93 | M. N. C. U. Building . | $50,000 00 |
| " Scituate. . | 5,000 00 | Less mortgage . . | 18,000 00 |
| " " S. S. | 1,053 96 | | |
| Thomas Fund . . | 4,589 69 | Balance . . . | 32,000 00 |
| Searle Fund . . . | 742 44 | Litchfield mortgage . | 2,700 00 |
| Emerson Fund . . | 200 00 | Notes receivable . . | 7,300 00 |
| Mitchell Fund . . | 5,000 00 | Charlest'n Savings Bank | 780 41 |
| Library Fund . . | 1,060 51 | Eastern R. R. Bonds . | 1,855 00 |
| Tract Fund . . . | 77 63 | B. C. F. & N. B. do . | 3,075 00 |
| N. J. Magazine . . | 123 68 | Abington Savings Bank | 1,400 00 |
| Children's " . . | 241 88 | | |
| General Fund . . | 723 69 | | |
| | $49,110 41 | | $49,110 41 |

Other property held by the Union :—

| | | |
|---|---|---|
| Reference Library . . . . | $1,850 00 | |
| Circulating " . . . . | 500 00 | |
| Books for sale . . . . . | 841 35 | |
| Furniture, etc. . . . . | 655 00 | |
| Balance of accounts due . . . | 470 58 | |
| Cash . . . . . | 415 51 | |
| | | 4,732 44 |
| | | $53,842 85 |

The above funds are held by us for the following purposes, viz.:

| | |
|---|---|
| The Jenkins,<br>" Scituate,<br>" Thomas,<br>" Searle,<br>" Emerson, | Income to be applied to our general uses. |

Library Fund, to the purchase of books; Tract Fund, supplying magazine to theological schools; Mitchell Fund, for the benefit of the East Bridgewater Society; Scituate Sunday-School Fund, for the purpose indicated. The Mitchell, Searle, and Emerson funds have been added during the past year; the two former were referred to in the October report to the Association. The Emerson Fund of $200 was presented, with no restriction, by Mr. Charles Emerson, of Hanover, N. H., an aged brother heretofore unknown to us, but whose liberal contribution to this and the Theological School Fund have led to a very interesting and pleasant correspondence, through Mr. Pettee. It was decided to perpetuate the remembrance by funding the amount received.

The increase in the Library Fund accrued from the recovery, by sale of land in Chicago, of the sum of $800, invested there in mortgage some years ago, and which has now realized a sufficient sum to reimburse us for both principal and interest.

For the Minister's Relief Fund $174.35 was contributed; adding the balance of $43.10 remaining from former years, gives $217.45. By direction of the Missionary Board, $275 has been paid out on this account, and the fund is in our debt to the amount of $57.55.

As this fund is much needed by the Board, and has been raised and placed in our hands by the Association itself, its re-enforcement should have attention at the April meeting.

We have had notification during the year of small legacies left by will of two persons deceased. Circumstances in each case seemed to indicate that we had better forego our claims, and no action was taken to enforce them.

As we shall have opportunity in July next to make new arrangement of the mortgage of $18,000, now held upon our building, it would seem good policy to apply all available resources to its reduction; to this purpose we can certainly apply about $10,000, and may perhaps be able to arrange for the whole. In either case, our income would be considerably improved. At its present rental, it would then yield more than five per cent. upon its cost of $50,000; adding the rental value of our own rooms would increase

that rate to at least seven per cent. Our rents are now low, and the prospect is good for a considerable increase by another year.

The business of the Book Sales Department shows a very large increase, the sales having amounted to $1,193.68: Profit, $277.11. Last year, $629.90: Profit, $50.67,— the result of efficient management and care.

"The New Jerusalem Magazine" has been increased in size by eight pages, each number now containing fifty-six pages. The cost is, of course, increased, and it is hoped that the result may be an increased number of subscribers, and larger income. The service of Rev. T. F. Wright, as editor, is very efficient, consuming a large portion of his valuable time each week. For this he receives, and can at present receive, no pecuniary recompense; but our thanks are due to him for the faithfulness with which he has done the work, at much personal sacrifice. There has been an increase of about twenty-five subscribers during the year, and it is now sent to six hundred and ninety-seven persons, forty-five of whom are on the exchange and free list.

"The Children's Magazine" is now sent to seven hundred and thirteen subscribers, with eighteen free list and exchanges; total, seven hundred and thirty-one,— a decrease of about a hundred and fifty from last year. Mr. Prince was obliged to give up the editorial charge last fall, from pressure of other business. Since his resignation it has been conducted by Dr. Whiston, with assistance from some of the ladies who have heretofore rendered aid in its preparation. Such a magazine cannot, by any possibility, compete with the popular issues for young people and children, now made so attractive by illustrations, and bright stories from the best literary talent. That there is a useful field for it was indicated by the almost unanimous voice of the Sabbath-School conference, at its meeting in February last, when a vote was adopted recommending its continued publication as being so largely useful as to warrant an expenditure towards its maintenance.

The direct pecuniary and business interests of the Union have thus been fully spread before you in their general features. The Treasurer's report supplies, also, all essential details. The story is dry and long, but it is one that all should know, while few would care to compile it from the accountant's figures; therefore it is here summarized, and needs, perhaps, no other apology.

All other general uses at the Rooms continue in active operation. Meetings of various kinds are held there with more than

daily frequency. Exclusive of the sessions of the Theological School, the number of such meetings, from October 1st to March 1st, was a hundred and twenty-eight. Amongst these it is pleasant to notice the monthly meetings of the Harvard Biblical Club, held here by invitation of the Committee, through Rev. T. O. Paine, one of its members. This Club represents in its membership the Episcopal Theological School at Cambridge, the Harvard University Divinity School, the Andover Congregational School, the Newton Baptist School, and other schools besides our own; and it also represents the great gain in Christian fellowship of the present generation. The number of callers at the Rooms is also very large, but it has proved difficult to estimate with much accuracy. It is certainly not less than in former years.

The Circulating Library has been examined, rearranged, and catalogued in card form, and the rules with regard to delivery and return of books are strictly enforced. The result has been an increase rather than a curtailment of circulation, fifty per cent. more of the books being in use than the previous year. Twenty-five volumes have been added by purchase, and twenty-six volumes by gift, during the year. The number at present accounted for is seven hundred and twenty. The number of books loaned in the last six months was five hundred and seventy-six, of which ninety-seven were works of Swedenborg.

The Reference Library is in more frequent use than formerly. Only nine volumes have been added during the year. Its rearrangement has been deferred until the new case, which now occupies one side of the principal room, could be completed.

The Standing Committee has held nine meetings during the year, with an average attendance of eight members. Written reports from each of the sub-committees are presented at every regular meeting, and discussed with interest. The matter referred to in the record of the last annual meeting, namely, "The expediency of having the daily attendance of a minister at the Rooms," received attention in connection with the whole subject of the management of the Rooms, and, in view of the arrangement finally made, it was not considered advisable. A new and carefully-revised edition of the Constitution and By-Laws of the Corporation, and the Rules of the Committee, has been printed, and should be in possession of every member.

It is of great consequence that the membership of this Corporation be carefully maintained, for important legal reasons. "Any member of the Massachusetts Association of the New Jerusalem

Church may become a member of the Union by subscribing to the By-Laws"; ceasing to be a member of the Association, he is no longer a member of the Union. Many who originally joined the Union have thus, and by decease, terminated their membership, and for some years only an occasional name has been added. This matter will hereafter receive strict attention, as continued carelessness might result in illegal action of grave consequence, where so large property is held in trust.

Desiring to keep in communication with isolated receivers, as well as with societies, and to be of use to them as far as we can, a book has been prepared in which will be kept a record of names and of other information concerning all such persons residing apart from societies, and within our boundaries. In order to make this efficient, information is solicited from all who may read this report, and have knowledge of such cases, and may be communicated to our agent at the Rooms. Our missionaries will thus be enabled to make occasional visits to all such persons who may desire them.

If, as seems probable, our income continues to afford a surplus above the needful expense of the present establishment, your Committee have in mind more than one important use to the Church which could be promoted by us.

The office of the ministry is of the first importance in enabling us to concentrate active affection and thought in the extension of the interior life of the Church into its daily outward expression. Some aid might well be afforded by the general body to its more feeble societies, or judiciously applied where conditions indicate the need for new ones.

The general thought of the community at large seems to be more efficiently reached by means of the press than in any other way. If we have the means, it may be useful to extend the scope and enlarge the plan of our two magazines, without regard to the question of immediate return. The printing and distribution of suitable sermons and tracts has been made to serve a useful end in other communities of the Church, and would indicate an experiment perhaps worth the trial here. The age is ripe for the judicious exercise of every proper effort to extend the blessing of rational religious truth to those who can receive it, and prosperity should indicate the duty of increasing activity of endeavor to see and do all that may seem to be required of us.

FRANCIS A. DEWSON, *President.*

MARCH 28th, 1882.

## TREASURER'S

| Dr. | Albert Cushman, *in account with* | | |
|---|---|---|---|
| 1881. | | | |
| Mch. 29. | To Cash on hand | | $170 02 |
| | " Received:— | | |
| April. | " Collection at Association | $110 00 | |
| Oct. | " " " | 85 00 | |
| | | | 195 00 |
| | " Theological School | $200 00 | |
| | " Ladies' Reading Class | 25 00 | |
| | " Boston Society | 250 00 | |
| | | | 475 00 |
| | " " " Contribution | $1,342 00 | |
| | " Newtonville | 430 00 | |
| | " Bridgewater | 100 00 | |
| | " Waltham | 10 00 | |
| | " Pawtucket | 50 00 | |
| | " East Bridgewater | 10 00 | |
| | " Lawrence | 28 00 | |
| | " Abington | 80 00 | |
| | " Fall River | 50 00 | |
| | " Yarmouth | 121 22 | |
| | " Conn. Association | 56 00 | |
| | " Springfield | 21 89 | |
| | " Salem | 30 00 | |
| | " Franklin | 8 00 | |
| | " Kingston | 4 50 | |
| | " Boston Highlands | 29 00 | |
| | " Brockton | 205 00 | |
| | " Brookline | 48 65 | |
| | " Lancaster | 18 20 | |
| | " Providence | 10 00 | |
| | " East Woburn | 20 00 | |
| | " Stoneham | 20 00 | |
| | " Sharon | 22 00 | |
| | " Sundries | 5 00 | |
| | | | 2,719 46 |
| | " Rents, Jenkins Building | | 3,112 63 |
| | " Book sale Profits | | 277 11 |
| | " Interest | | 364 00 |
| | " Scit. Soc. S. S. Fund, loan ret'd | | 50 00 |
| | " Difference in Bal. of debts due Mch. 29, 1881, $506.50. Mch. 1, 1882, $470.58 | | 35 92 |
| | | | $7,399 14 |
| 1882. | | | |
| Mch. 1. | To Balance Cash on hand | | $415 51 |

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| Dr. | New Jerusalem Magazine. | | |
|---|---|---|---|
| 1881. | | | |
| Mch. 29. | To Balance | $131 99 | |
| | " Cash Subscriptions | 1,293 93 | |
| | " " Advertisements | 64 08 | |
| | | | $1,490 00 |
| 1882. | | | |
| Mch. 1. | To balance | | $123 68 |

REPORT.

*The Massachusetts New-Church Union.*

1881. Cr.

| | | | | |
|---|---|---|---|---|
| By Cash paid Mr. Pettee, Salary . . | | $1,200 00 | | |
| | Expenses . . | 258 43 | | |
| | | | | 1,458 43 |
| | *Salaries at Rooms—* | | | |
| " " | E. A. Whiston . . . | 1,250 00 | | |
| " " | Miss Wyeth . . . | 481 20 | | |
| " " | H. W. Oakman . . . | 75 00 | | |
| " " | Walter Reed . . . | 39 00 | | |
| | | | | 1,845 20 |
| " " | Expenses at Rooms . . | | | 486 42 |
| " " | Printing Journal, April . | $74 56 | | |
| " " | " " October. | 17 16 | | |
| | | | | 91 72 |
| " " | Assessment Gen. Convention | | | 140 10 |
| " " | Insurance, Furniture and Library | | | 26 00 |
| " " | Printing By-Laws . . | | | 29 50 |
| " " | Missionary Board, Mr. David and Mr. Dunham, etc. . . | | | 213 59 |
| " " | Repairs on Jenkins Building | | | 44 75 |
| " " | Interest on Mortgage . | | | 900 00 |
| " " | City of Boston Tax . . | | | 525 42 |
| " " | Water, Gas, and Care . | | | 184 16 |
| " " | For Safe . . . . | | | 155 00 |
| " " | Notes Receivable, Loan . | | | 723 69 |
| " " | Bad Debts charged off . | | | 10 25 |
| " " | Difference in Stock of Books on hand Mch. 1, 1882, 841,35. Mch. 29, 1881, 691,95 . . . | | | 149 40 |
| Cash on hand . . . . . | | | | 415 51 |
| | | | | $7.399 14 |

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NEW JERUSALEM MAGAZINE. Cr.

1881.

| | | |
|---|---|---|
| By Cash, Duffy, Cashman & Co. . . . | $1,260 76 | |
| " " for Mailing, etc. . . . . | 105 56 | |
| By Balance . . . . . | 123 68 | |
| | | $1,490 00 |

DR. CHILDREN'S MAGAZINE.

| | | | |
|---|---|---|---|
| 1881. | | | |
| Mch. 29. | To Balance | $229 65 | |
| | " Cash Subscriptions | 906 81 | |
| | " " Advertisements | 17 00 | |
| | | | $1,153 46 |
| 1882. | | | |
| Mch. 1. | To Balance | | $241 88 |

DR. AGED MINISTERS' FUND.

| | | | |
|---|---|---|---|
| 1881. | | | |
| Mch. 29. | To Balance | $43 10 | |
| | " Cash Contributions | 174 35 | |
| | " Balance | 57 55 | |
| | | | $275 00 |

DR. TRACT FUND.

| | | | |
|---|---|---|---|
| 1881. | | | |
| Mch. 29. | To Balance | $141 65 | |
| | " Cash Received | 1 67 | |
| | | | $143 32 |
| 1882. | | | |
| Mch. 1. | To Balance | | $77 63 |

DR. LIBRARY FUND.

| | | | |
|---|---|---|---|
| 1881. | | | |
| Mch. 29. | To Balance | $820 95 | |
| | " Cash for Land | 1,078 99 | |
| | " " Sundries | 8 88 | |
| | | | $1,908 82 |
| 1882. | | | |
| Mch. 1. | To Balance | | $1,060 51 |

DR. THOMAS FUND.

| | | | |
|---|---|---|---|
| 1881. | | | |
| Mch. 29. | To Balance | $4,468 45 | |
| | " Cash | 121 24 | |
| | | | $4,589 69 |
| 1882. | | | |
| Mch. 1. | To Balance | | $4,589 69 |

DR. JENKINS FUND.

| | | | |
|---|---|---|---|
| 1881. | | | |
| Mch. 29. | To Balance | | $35,296 93 |
| 1882. | | | |
| Mch. 1. | To Balance | | $30,296 93 |

CHILDREN'S MAGAZINE. CR.

| | | | |
|---|---|---|---|
| 1881. | | | |
| | By Cash, Duffy, Cashman & Co. . . . | $773 04 | |
| | " for Mailing, etc. . . . . | 138 54 | |
| | By Balance . . . . . | 241 88 | |
| | | | $1,153 46 |

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AGED MINISTERS' FUND. CR.

| | | |
|---|---|---|
| 1881. By cash paid by vote of Missionary Board . . | | $275 00 |
| | | $275 00 |
| 1882. | | |
| Mch. 1. By Balance . . . . . | | $57 55 |

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TRACT FUND. CR.

| | | | |
|---|---|---|---|
| 1881. | | | |
| | By cash paid for tracts distributed . . | $8 69 | |
| | " for N. J. Mag. to Theol. Schools | 57 00 | |
| | By Balance . . . . . | 77 63 | |
| | | | $143 32 |

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LIBRARY FUND. CR.

| | | | |
|---|---|---|---|
| 1881. | | | |
| | By Cash for Books . . . . . | $48 31 | |
| | " Chicago land sold . . . . . | 800 00 | |
| | " Balance . . . . . | 1,060 51 | |
| | | | $1,908 82 |

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THOMAS FUND. CR.

| | | | |
|---|---|---|---|
| 1881. | | | |
| | By Balance . . . . . | $4,589 69 | |
| | | | $4,589 69 |

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JENKINS FUND. CR.

| | | | |
|---|---|---|---|
| 1881. | | | |
| | By amount transferred to Scituate Fund . | $5,000 00 | |
| | " Balance . . . . . | 30,296 93 | |
| | | | $35,296 93 |

Dr. SCITUATE SUNDAY-SCHOOL FUND.

| | | | | |
|---|---|---|---|---|
| 1881. | | | | |
| Mch. 29. | To Balance | | $1,010 05 | |
| | " Cash, Interest | | 93 91 | |
| | | | | $1,103 96 |
| 1882. | | | | |
| Mch. 1. | To Balance | | | $1,053 96 |

Dr. SUNDRY FUNDS.

| | | | |
|---|---|---|---|
| Scituate Fund, amount transferred from Jenkins Fund | | $5,000 00 | |
| Emerson Fund, Cash | | 200 00 | |
| Mitchell Fund, Abington Savings Bank | $1,400 | | |
| Notes Receivable | 3,600 | | |
| | | 5,000 00 | |
| Searle Fund, Cash | | 742 44 | |
| | | | $10,942 44 |
| 1881. To Notes Receivable | | | 2,976 31 |
| | | | $13,918 75 |
| 1882. | | | |
| Mch. 1. To Balance | | | $10,942 44 |

STOCK ACCOUNT.

| | | | | |
|---|---|---|---|---|
| 1881. | | | | |
| Mch. 29. | Cash on hand | | $170 02 | |
| | Books on sale | | 691 95 | |
| | Debts due us | $619 56 | | |
| | Less we owe | 113 06 | | |
| | | | 506 50 | |
| | Library and Furniture | | 2,850 00 | |
| | | | | $4,218 47 |

STOCK ACCOUNT.

| | | | | |
|---|---|---|---|---|
| 1882. | | | | |
| Mch. 1. | Cash on hand | | $415 51 | |
| | Books on sale | | 841 35 | |
| | Debts due us | $703 31 | | |
| | Less we owe | 232 73 | | |
| | | | 470 58 | |
| | Library and Furniture | | 3,005 00 | |
| | Notes Receivable | | 723 69 | |
| | | | | $5,456 13 |
| | Income for the Year in Excess of Expenditure | | | 1,237 66 |

SCITUATE SUNDAY-SCHOOL FUND. Cr.

| | | | | |
|---|---|---|---|---|
| 1881. | By amount loaned in 1878 and now returned to General Fund | | $50 00 | |
| | " Balance | | 1,053 96 | |
| | | | | $1,103 96 |

SUNDRY FUNDS. Cr.

| | | | | |
|---|---|---|---|---|
| 1881. | By Cash for Notes | | $2,976 31 | |
| | " Balance | | 10,942 44 | |
| | | | | $13,918 75 |

TRIAL BALANCE.

| | | | |
|---|---|---|---|
| Building | $50,000 00 | Stock Account | $5,456 13 |
| Mortgage Scituate | 2,700 00 | Jenkins Fund | 30,296 93 |
| Charlestown Savings Bank | 780 41 | Scituate S. School Fund | 1,053 96 |
| Abington " " | 1,400 00 | Library " | 1,060 51 |
| Reference Library | 1,850 00 | Tract " | 77 63 |
| Circulating " | 500 00 | Thomas " | 4,589 69 |
| Furniture | 655 00 | Scituate " | 5,000 00 |
| Eastern R. R. Bonds | 1,855 00 | Mitchell " | 5,000 00 |
| B. C. & F. R. R. " | 3,075 00 | Emerson " | 200 00 |
| Books (Stock) | 841 35 | Searle " | 742 44 |
| Notes Receivable | 7,300 00 | Mortgage | 18,000 00 |
| Sundry Accounts due | 703 31 | New Jer. Mag. | 123 68 |
| Cash | 415 51 | Children's " | 241 88 |
| | | Sundry Accounts | 232 73 |
| | $72,075 58 | | $72,075 58 |

E. & O. E.

ALBERT CUSHMAN, *Treasurer.*

BOSTON, Feb. 28, 1882.

Examined and found correct.

JOHN A. THOMPSON, ARTHUR BURNHAM, } *Auditors.*

# CONSTITUTION AND BY-LAWS

OF THE

# MASSACHUSETTS ASSOCIATION.

## CONSTITUTION.

1. This Association shall be called THE MASSACHUSETTS ASSOCIATION OF THE NEW JERUSALEM CHURCH.

2. The Societies comprising it are the Abington, Boston, Boston Highlands, Bridgewater, Brockton, Brookline, Contoocook, East Bridgewater, Fall River, Foxboro' and Mansfield, Lancaster, Lowell, Newton, Pawtucket, Providence, Salem, Springfield, Taunton, Waltham, and Yarmouth Societies, and any other regularly instituted Societies that may be admitted by vote of the Association.

3. The acting members of its meetings shall be its Ministers and Delegates duly chosen by the Societies.

4. The Ministers of the Association shall be the Pastors and Ministers of the Associated Societies, and any other Ministers regularly ordained according to the rules of the General Convention of the New Church in the United States of America who reside within the limits of the Association, and perform ministerial duties which are reported to the Association for its cognizance and approval.

5. Each Society shall be entitled to three Delegates, and one additional Delegate for every twenty-five members, until the number of members exceeds one hundred; beyond which number fifty additional members shall be required to confer an additional Delegate.

6. All members of the Associated Societies, in good standing in the same, may be present at, and take part in, the deliberations of the meetings; and may be appointed on Committees and charged with other duties by the Association.

7. The officers of the Association shall be a Presiding Minister and a Secretary, together with a Committee of Ministers, an Executive Committee, and a Committee on the Religious Education of Children and Youth.

8. The Presiding Minister shall be an Ordaining Minister, or a Minister of the second grade, according to the Constitution of the General Convention of the New Church in the United States of America, and shall hold his office by a tenure similar to that of the Pastor of a Society. He shall have the authority to call a special meeting of the Association, to alter the time and place of holding any meeting, and to convene the Committee of Ministers, or the Executive Committee, at his discretion; and the Secretary shall give notice of the same at his direction.

9. The Committee of Ministers shall consist of all the Ministers of the Association, and their duty shall be to watch over and promote the ecclesiastical and clerical interests of the Association.

10. The Executive Committee shall consist of the Committee of Ministers and of one lay member from each Society with an additional member for every one hundred members of a Society, which lay members of the Committee shall be elected annually. It shall act, in conjunction with the Presiding Minister, on all matters relating to the licensing of preachers, the ordination of Pastors and Missionaries, or Ministers of the first grade, and the institution of Societies. And it shall be the duty of this Executive Committee to act in behalf of the Association, and to have a general superintendence of its affairs in the interim of its meetings; to prepare business for the action of the Association, and to recommend measures for its adoption whenever they shall think best to do so; to hold meetings for these purposes, by previous appointment, at the call of the Presiding Minister, or at the call of any five members of the Committee; to confer with the Standing Committee of the Massachusetts New-Church Union whenever it may become necessary; to keep a record of all their doings, for the use of the Association; and to report what they have done, so far as it may be of interest to the general body, at the meetings of the Association. Seven members shall constitute a quorum for the transaction of business.

11. The Presiding Minister, and four other persons to be appointed annually by the Executive Committee, shall, with five other persons, to be appointed by the Standing Committee of the Massachusetts New-Church Union, together constitute the Missionary Board of the Association and Union. This Board shall have the entire charge and control of all the missionary and colportage work, and the appointment and direction of the persons by whom it is performed; but the compensation of such agents shall be fixed by the Standing Committee of the Union.

12. The Committee on the Religious Education of Children and Youth shall consist of five members, who shall be elected annually; and it shall be their duty to consider and report from time to time upon some subjects connected with the religious education of children and youth.

13. Each of these Committees shall be organized with a Chairman and Secretary; and of the Committee of Ministers and the Executive Committee the Presiding Minister shall be the Chairman; and each Committee shall keep and preserve a complete record of its doings, and shall report the same to the Association. A majority of members shall constitute a quorum of Committees unless otherwise ordered by the Association.

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## BY-LAWS.

1. The Presiding Minister shall call the Association to order when the hour of the meeting has come.

2. The certificates of delegation shall be delivered to the Secretary by the delegates when they come into the place of meeting.

3. A sufficient number of pews shall be set apart by the Society with whom the Association meets, for the accommodation of all the ministers and delegates.

4. The Secretary shall, before each meeting of the Association, enter into a book of Orders of the Day all the matters which have come over from former Associations, in the order in which they stand on the former records. The elections of the elective officers shall stand at the head of the Orders of the Day for the meeting in October.

5. The President shall, when the meeting has come to order, proceed to call for the Reports of Societies.

6. As the Reports are read, the Secretary will note, upon the Book of Orders of the Day, the subjects suggested for consideration in the reports, in the order in which they are read.

7. The Secretary shall then call the Roll of Delegates.

8. The Secretary shall then read the Journal of the previous meeting.

9. The Secretary shall then read the Orders of the Day.

10. The Orders of the Day shall then be taken up for consideration in the order in which they stand in the Book of Orders, unless a different order be directed by vote of the Association, and excepting the Report of the Massachusetts New-Church Union, which shall be read immediately before the recess for religious services, unless otherwise ordered.

11. All reports of Committees shall be in writing, and shall be signed by the Chairman or a majority of the Committee.

12. When a report is made, the first question shall be on its reception; which shall discharge the Committee, unless it be subsequently recommitted to them.

13. When a report is received, the question shall be, to lay on the table, to recommit, to amend, to lay on the table and print, to accept, to accept and print; which motions shall have precedence in the order in which they are here arranged.

14. If resolutions are appended to a report, they shall be acted upon separately; and, if adopted, they shall appear on the Journal.

15. All Committees shall be appointed by the Chair, unless otherwise ordered.

16. All resolutions shall be in writing; and any motion shall be reduced to writing, and presented to the Chair, if desired.

17. If any meeting hold more than one session, the roll shall be called when it comes together after adjournment.

18. The Journal of the preceding session shall then be read, and the business in which the meeting was engaged shall have precedence.

19. At the close of each meeting, the Journal of the last session shall be read.

20. The public worship at the meetings of the Association shall take place at 12 o'clock M., unless otherwise ordered; and immediately after the religious service a collection shall be taken up for the benefit of the Massachusetts New-Church Union.

21. The Journal of each meeting, together with such reports and other documents as the meeting may direct, shall be printed by the Secretary in such manner as the Association shall from time to time direct; but when a document is abridged for the purpose of publication, the Secretary shall preserve a copy of the original.

22. Each Society shall report to the meeting of the Association next preceding the assembling of the General Convention its statistics for the year, together with such other information as ought to be laid before the Convention.

23. The Societies of which this Association is composed shall designate the delegates to the General Convention, each Society selecting that number to which it is entitled by the Constitution of the Convention; and the delegates thus selected shall be the delegates of this Association, and shall be authorized to fill any vacancies which may exist in their number.

24. When the application of a society for admission into this Association is granted, suitable resolutions of welcome shall be prepared and entered upon the minutes; and if delegates from the Society be present, they shall be received by the Presiding Minister in a manner similar to that in which he would receive members into a society; and a copy of the resolutions shall be sent to the Society.

25. In case any question arises as to the respective duties or jurisdiction of the several bodies or committees of the Association and Union, a convention shall be called upon the request of either body, to consist of the Standing Committee of the Union, and the Executive Committee of the Association; and the action of such convention shall be considered final until annulled or modified by the Association or the Union.